THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XX Philadelphia, May-June, 1932 No. 8

Convention Number . . .

Review of the 148th Annual Diocesan Convention
By the Rev. Granville Taylor

The Bishop's Annual Address

Special Meeting of the House of Bishops

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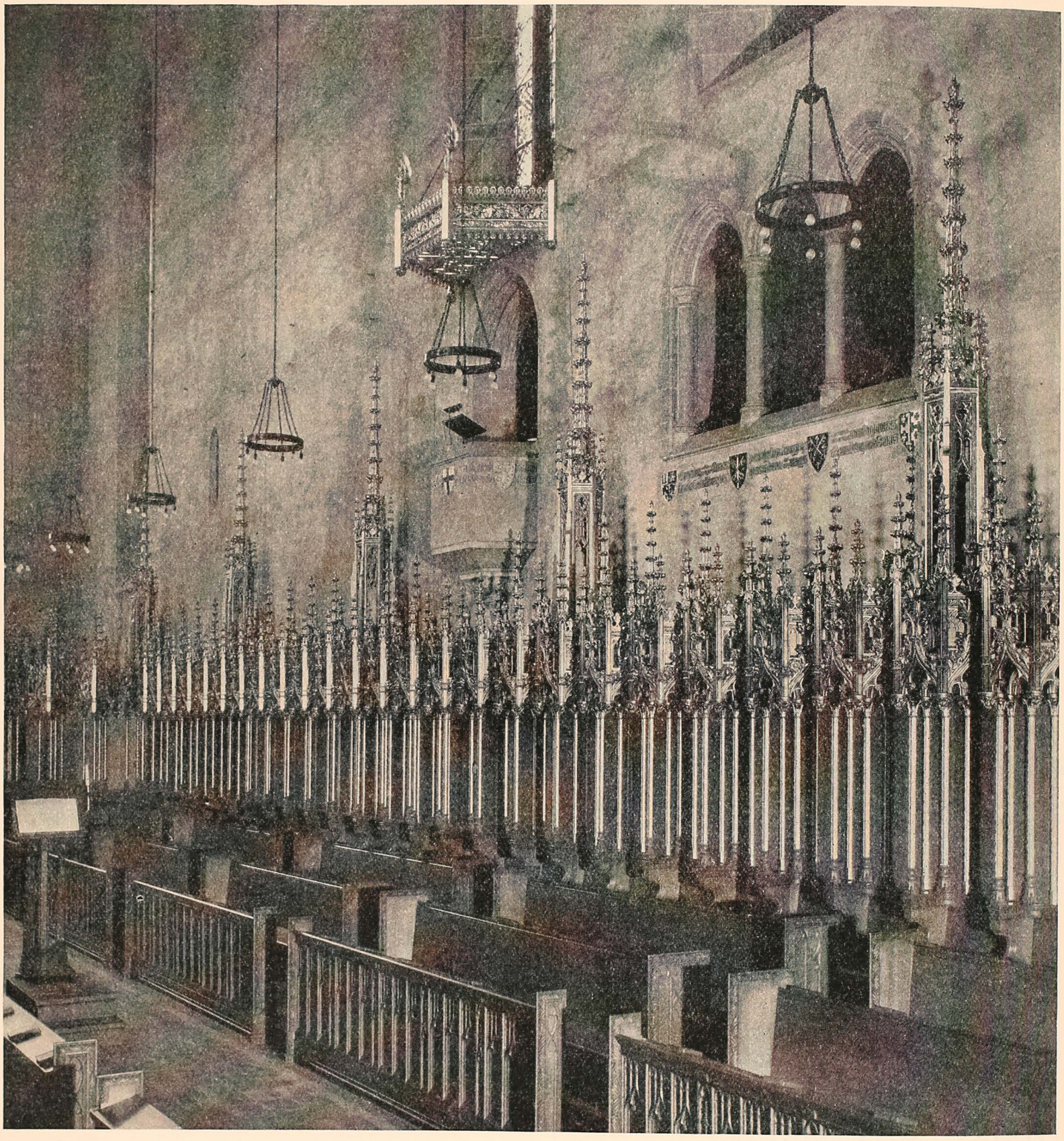

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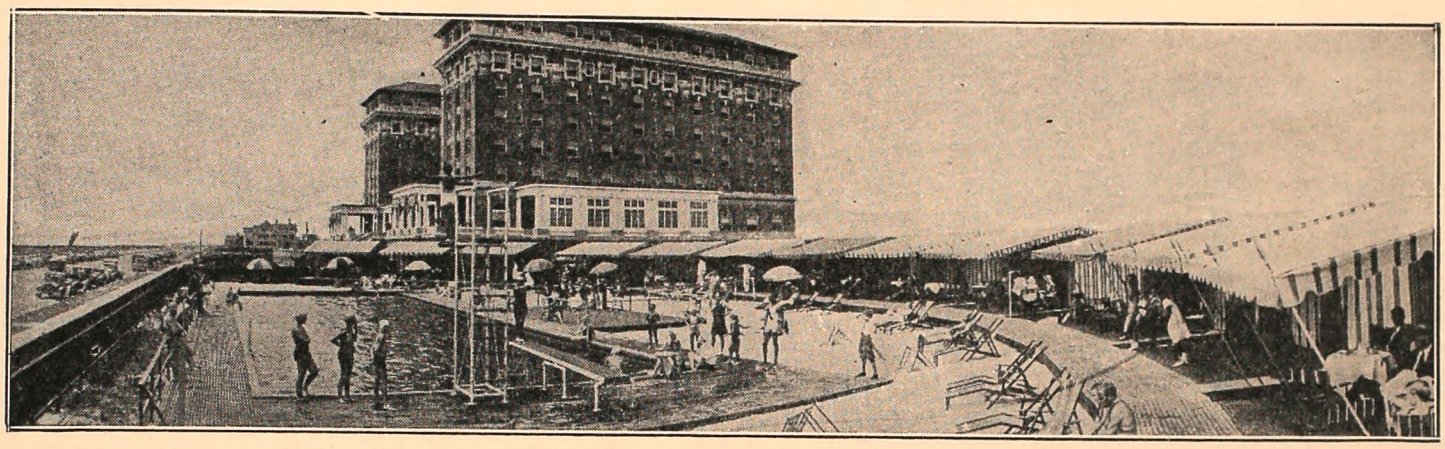

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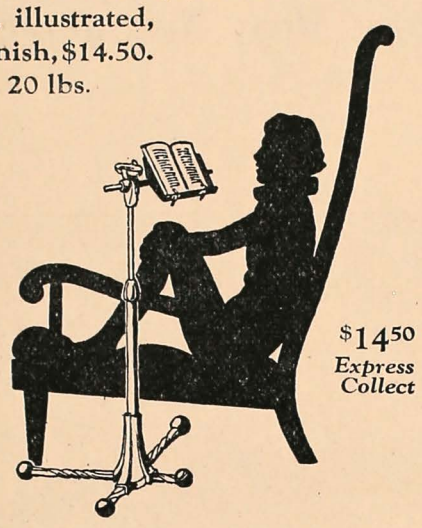

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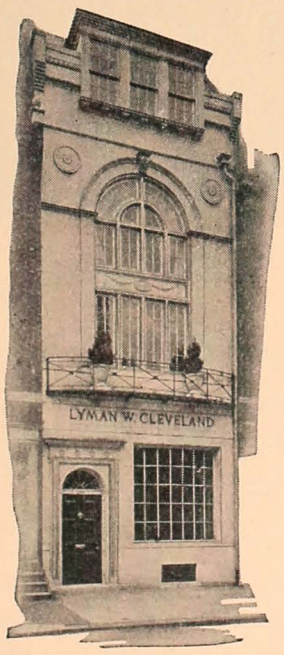

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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Review of the 148th Annual Diocesan Convention

By the REV. GRANVILLE TAYLOR

The complete text of the Bishop's Convention Address will be found elsewhere in this issue.—Ed.

Actually, if not technically, the 148th Annual Convention of the Diocese of Pennsylvania began at 6.15 P. M. on Monday, May 2, with dinner at the Penn Athletic Club, so generously given by Bishop Taitt to the clergy and lay delegates of the Diocese. It was a most auspicious beginning and a splendid spirit of fellowship prevailed. While no formal expression of appreciation was made from the floor, many words of gratitude were heard on all sides. It is a fine thing for the clergy and lay delegates of the whole Diocese to get together from time to time at such an affair; to get better acquainted with each other and to gain inspiration from the sense of "belonging" to something truly great, filled with tremendous possibilities—the Diocese of Pennsylvania.

One could hardly help thinking what would happen if that group of men ever really got on fire for God and His Church. The latent resources, of all kinds, must be tremendous, and are well-nigh untouched. The power is there, but the problem is to get at it and harness it to the work that is waiting to be done.

Bishop Taitt, in his own inimitable way, said a few happy words of greeting and welcome, and at the same time made it clear to all that he earnestly desired every effort be made to limit the Convention to one day. He believed it could readily be done if those making speeches would give their hearers credit for some intelligence and omit all unnecessary details. The Bishop then introduced the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, and the speaker at the service to be held in the Church of the Holy Trinity, immediately after the dinner.

Dr. Silver made a few remarks, in his customary humorous vein, expressing his happiness at being present. Driving home the Bishop's plea for brief speeches in Convention, he reminded us all that "the longer the spoke, the bigger the tire." At the close of the dinner the assemblage broke up into groups which made their way to the Church of the Holy Trinity to hear the Bishop's Address to the Convention, and the inspirational sermon by Dr. Silver.

The attendance at this service while fair, could easily have been much better considering the large numbers available from which to draw. The galleries were comfortably filled, but there was an abundance of room in the nave. An annual service such as this, on the evening preceding Convention, has great possibilities. Besides the Bishop's Address, the report of the Field Department of the Diocese might be presented in greater scope, thus reaching more effectively a larger number of the communicants of the Diocese. There would also be the further advantage of releasing more time in the Convention itself, practically assuring its completion in one day.

The full text of the Bishop's Address, printed elsewhere in this issue of THE CHURCH NEWS, should be carefully read by every communicant of the Diocese. Among the things the Bishop said that should receive special note, might be mentioned his appeal for a closer connection and co-operation between the people of the Diocese and the Philadelphia Divinity School. Along these lines the Bishop believes it is no more his responsibility to secure candidates for the Ministry than it is to protect the Church from an unworthy and an ill-prepared Ministry.

The Bishop expressed considerable concern because of the decline in the membership of our Sunday Schools, and urged on all the necessity of putting forth every effort to change this condition in this most important phase of the Church's work.

Touching on world conditions of today the Bishop traced the causes back to selfishness and sin, in one form or another. He gave us all plenty to think about in his clear-cut, stirring address.

Dr. Silver began his remarks by voicing what all must have felt—the absence of the late Dr. Tomkins, former rector of Holy Trinity. Things seemed different; there was a sense of something lacking from the chancel and the service itself. Holy Trinity Church and Dr. Tomkins to many were almost synonymous. What a tower of spiritual strength he was!

In a straightforward, plain, unvarnished, yet fervent, way Dr. Silver drove home some much needed, practical and inspiring truths. Like an arrow we must go straight forward, backed by the power of the Holy Spirit. Choosing the first words of the book of Genesis and the Gospel of St. John for his texts, he stressed the necessity and urgency of putting God first in all things.

As the glorious windows in a church are best seen and appreciated from the inside of the church when the sun is bright on the outside so the beauty, majesty and glory of the Church of the Living God are best seen and understood when one is inside looking out, rather than outside looking in. He said this because he wondered why so many

people were content to stay outside the Church.

Reaching up to the pulpit light Dr. Silver pointed out how a very slight turn of the bulb would change it from light to darkness. To function properly it must be tight and in good contact. Too many of us, he said, are "loose in the socket." We do not have proper contacts with God, the source of all light. While the above phrase brought smiles to the congregation it is certain not to be forgotten.

Those of us who heard Dr. Silver are grateful to him for his practical, helpful and inspiring address.

Tuesday—Convention Day

The Convention itself began on Tuesday morning, May 3, at 9.30, with a celebration of the Holy Communion in the Church of the Holy Trinity. Bishop Taitt was the celebrant. There seemed to be a somewhat larger gathering of clergy and delegates than usual for this opening service. Discounting all those whose business might have prevented their attending the service, it does seem possible to have a still larger attendance. Possibly the belief prevails that the Convention begins after the service and not with the service. Is there no way to correct this?

When the Convention settled down to business things moved quite rapidly. The election of the secretary; the appointment and confirmation of the assistant secretary; reports of Committees on Dispatch of Business, arrangements and other routine matters were quickly made.

The annual statement of the secretary concerning those parishes which had made no report was presented. They were threatened with having their right to representation revoked.

The Convention then proceeded with nominations for the several elective offices. In short order the elections were confined to the Standing Committee, members of the Executive Council, and Deputies to the Provincial Synod. The secretary cast the ballot in favor of all those nominees for offices for which there was no contest.

The Rev. W. M. Sharp, reporting for the Committee on Charters, approved a number of minor changes of names and charters. The Convention ratified all changes.

The Rev. Dr. Clattenburg presented a resolution expressing gratitude to Almighty God for the health and strength given to Bishop Taitt to so splendidly carry on the great work of the Diocese, and assuring the Bishop of the wholehearted loyalty and support of the Convention. The Convention passed the resolution by a rising vote. Bishop Taitt, in a few words, then bore testimony to the kindly spirit of co-operation that he had found throughout the Diocese. Humorously the Bishop said that while there might be a considerable difference of opinion between himself and others, it was not a question of the heart, "it might be a mistake of my head—though I don't think so."

When the Rev. Mr. Hartshorne rises to report for the Committee on Constitution and Canons, some members of the Convention, at least, wonder what is going to come up now. With the statement that no amendments either to the Constitution or Canons had been received by the committee, and, therefore, there was nothing for the Convention to act upon, an inaudible sigh of relief went through the Convention. At least, we imagined it did.

The Rev. Dr. Pember, as always, made a clear-cut and concise report for the Sustentation Fund and the Committee on Clerical Salaries. Only ten parishes were reported as not having paid their pension premiums. This bears eloquent witness to the sympathy and loyal support given the Pension Fund by the whole Church. Eighteen clergymen of the Diocese were receiving pensions not less than $1000 a year. Some were receiving $1200 and $1500. This pension system is a splendid indication of what can be done under wise leadership when the whole Church applies itself to the task.

Dr. Pember stated that several parishes in the Diocese had not paid their premiums and slightly over $3000 had been advanced by the Sustentation Fund to protect the clergy of these parishes, as well as the other clergy in the Diocese. He feared there might be a growing tendency on the part of some parishes to take advantage of the Sustentation Fund. Appropriations had been approved to assist sixteen parishes for 1932. There will probably be two others needing assistance throughout these difficult times. He stated there was a balance of six or seven thousand dollars in the Fund which would take care of present needs and possibly permit of a cut in the assessments. Certainly there would be no need for increased assessments next year.

Up to this point the way of the Convention had been quite smooth. Dr. Pember rose to present the majority report of the Committee on the Study of the Cathedral Program, stating that a minority report would also be presented. The presentation and discussion of these reports came nearer to fireworks than any other matter brought before the Convention. Feelings on the subject ran strong because the differences of opinion and convictions were strong. Pains were taken by both sides to point out that these differences had at no time gotten beyond the "friendly" stage.

The majority report raised four questions about which they were deeply concerned: (1) As to the desirability of the Roxborough site for the Cathedral. (2) As to the desirability of that site for a group of Diocesan Institutions. (3) As to the desirability of such site for residences of the Bishop and Bishop Coadjutor and for such other buildings as the Church House and a Synod House. (4) The relation of the Cathedral Chapter to the Convention. Dr. Pember spoke very forcibly on these matters and offered three resolutions. The first was to request the Cathedral Chapter not to proceed with the work at Roxborough "unless and until the Diocesan Convention had expressed its approval of the location." The second urged that "no Diocesan buildings of any character be erected except on ground owned by the Diocese." The third, "that no final plan for the removal of the Church House or the construction of a Synod House be made until those plans have been submitted to and approved by the Diocesan Convention."

The minority report was read by the Rev. Stanley V. Wilcox. This report contended that the Special Committee had "no duty to review the action of the Cathedral Chapter in selecting and acquiring a site." The Chapter was legally incorporated under the laws of Pennsylvania, and properly authorized by Canon xvi, Section iv to carry out its program of purchasing a site and the construction of buildings.

After much debate on the several points at issue the resolution of the minority that "the committee be discharged" was called for. Mr. George Wharton Pepper explained that such a resolution was the usual parliamentary way of negating the resolutions made in the majority report. A vote was taken and a division called for. The final count showed 204 ayes and 161 noes, so the resolution passed and the Committee was discharged.

Then ensued considerable discussion on the proper thing to do with the majority report. It was finally worked out that the report should "be received." It was.

There was sufficient dynamite in that particular situation to start something that would have wrecked the one-day convention and necessitated another carry-over into Wednesday. Fortunately for all concerned the matter was disposed of before lunch.

A break in the discussion came with the noon-hour prayers led by the Bishop, after the singing of Hymn 480—"Jesus Shall Reign."

Subsequently, just before the adjournment of the Convention, a resolution presented by Dr. Grammer was adopted, which provided for the appointment of a Committee of five clergy and five lay-

men to report at the next Convention on the relation of the Convention to the Cathedral Chapter.

Following the noon-day prayers Mr. Eli K. Price reported for the Cathedral Chapter. In part he stated that funds were now in hand to build the Lady Chapel and that arrangements were being made to break ground for the building on June 11.

The question was raised whether this Lady Chapel was to be an integral part of the Cathedral and whether acceptance of the report meant the sanctioning by the Convention of the proposed Cathedral program as a whole. Before debate could gain much heat and headway it was finally resolved "to receive" the report of the Chapter.

The Committee on Memorial to Bishop Garland reported no conclusions, but every effort was being made to complete the task in a fitting manner. The Committee asked for further suggestions from the members of the Diocese.

At one o'clock the members of the Convention repaired to Holy Trinity Parish House and partook of a fine lunch provided by the Committee on Arrangements. Balloting for the several offices took place during the next hour and a half.

The Afternoon Session

The Convention reassembled shortly after 2.30. The Bishop's address, having been read the previous evening, was then presented by title.

The report of the Field Department became the special order of the day. The Rev. Malcolm E. Peabody took charge and after a hymn and prayers for Missions stated the present urgent needs of the whole Missionary work of the Church, together with a brief explanation of the efforts being made to meet those needs.

Mr. Peabody presented the Rt. Rev. Frank W. Creighton, S.T.D., Missionary Bishop of Mexico, now supervising the Domestic Missionary work of the Church. Bishop Creighton spoke with great conviction of the various parts of our Domestic fields, pointing out how great a change had taken place in the proportion of communicants in the cities and rural districts. He stated that 83 per cent of our communicants were now in the cities, thus leaving only 17 per cent in the country. In a sense we had "lost the country." There were "millions who had never heard of the Church."

Bishop Creighton said there were "many sad hearts in the Mission fields" because of the cuts made to balance the budget of the National Council. He urged on all a greater spirit of "sharing" our blessings with those on the firing line. He believed there was a threefold joy in such a spirit of sharing: to those in the field, to us, and to God Himself. It was a strong presentation of the Missionary cause and made us all realize how much the men at the front are looking to and depending upon us to uphold them in their work.

Mr. Peabody next called on Dr. Shreiner, of the Church Farm School, and chairman of a special committee seeking to raise funds to meet the expected Diocesan deficit and its share of the National Council deficit of $400,000. Dr. Shreiner informed the Convention that a trifle less than $65,000 had been pledged thus far toward the $120,000 needed. He urged all to lay great stress in their parishes on the Whitsunday Special Offering for the National Council Deficit. This brought to a close the report of the Field Department.

A number of reports of committees, Boards and Institutions were then rapidly presented by title.

The Rev. John K. Shryock made an impassioned appeal in behalf of Evangelism. It was his belief that Evangelism lay at the root of all the problems confronting the Church. "Evangelism concerns our personal relationship to our Lord." Once there has been a real experience of this sort, other matters soon find their proper solution.

After the presentation of routine resolutions and the reading of the rough minutes of the secretary, Convention was brought to a close with prayers by the Bishop.

Officers elected at the Convention include:

Standing Committee

Clerical: Revs. G. G. Bartlett, E. M. Jefferys, Franklin Joiner, J. O. McIlhenny, L. C. Washburn.

Lay: Messrs. W. P. Barba, E. H. Bonsall, W. W. Frazier, Jr., S. F. Houston, P. S. Williams.

Executive Council

Clerical: Revs. W. E. Conkling, N. B. Groton, J. M. Niblo, L. W. Pitt, Granville Taylor, C. E. Tuke.

Lay: Messrs. E. H. Bonsall, W. J. Dickson, R. A. Morgan, Isaac Starr.

Deputies Provincial Synod

Clerical: Revs. J. M. Collins, Franklin Joiner, G. H. Toop, S. V. Wilcox.

Lay: Messrs. W. W. Finn, W. W. Frazier, Jr., Isaac Starr, William White.

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Messrs. J. A. Harris, Jr., Thomas Newhall, C. S. W. Packard, Charlton Yarnall.

Directors Church Foundation

Clerical: Revs. J. M. Collins, C. E. Tuke.

Lay: Messrs. R. D. Brown, George Hall, J. S. Newbold.

Assistant Treasurer of Diocese

Mr. W. W. Finn.

Board of Triers

Revs. W. B. Beach, Croswell McBee.

Directors Cathedral Foundation

Clerical: Revs. J. O. McIlhenny, W. C. Patterson.

Lay: Messrs. L. J. Morris, F. H. Moss.

STATEMENT FROM THE BISHOP

The Bishop thoroughly appreciated the Resolution of congratulation on the completion of his first year as Diocesan. It was utterly unexpected and seemed to be both hearty and unanimous. He has heard, however, that there were rumors that he had not been properly treated by some of his people. He wants to say that there is no truth in these rumors. Everyone without exception has shown to him the greatest courtesy and affection. He may have differed in some things from some of his advisors, but that is a part of the stimulation and joy, not to say, the fun of life. He hopes that the present year will be marked by the hearty co-operation of every member of this great Diocese. That universal love will mark the relationship of each to each is his earnest hope and prayer.

DR. GRAMMER EXPLAINS A PUZZLING SITUATION

The Diocesan Convention was naturally confused by a situation that arose in the election of four members to a Board. The vote was by Orders, and a concurrent majority is of course required in such a vote. When the vote was counted it was discovered that five persons had a majority in one Order and that four persons of these five had also a majority in the other Order. The natural inference was that the four who had a majority in each Order were elected. Back in Bishop Whitaker's time such a situation developed and the first judgment was the solution which seems so obvious. Second thoughts, however, showed that the situation had not been thoroughly examined and that

the rule was both more complicated and more equitable; and the first decision was modified.

It is to be borne in mind that when four persons are being elected in this way in one ballot by four votes for each elector, it is quite possible for more than four persons to receive a majority of the votes. Suppose that in a society of fifty members four places are to be filled by the election of four different persons by one ballot. In that case, if all voters cast four votes each, there will be 200 votes, and since twenty-six is a majority of fifty, seven persons might have twenty-six votes each with eighteen over. In the light of this possibility, of more than the required number receiving a majority, a possibility which became an actuality in the recent election when five persons had a majority in one Order, some method had to be devised to reduce to the required number those receiving a majority vote.

The method was the obvious one of restricting the election to the four names having the highest number of votes; in the case of the votes of the two Orders the same rule to apply to each Order. This explanation ought to make plain the reason and meaning of the following rule of the Standing Order for elections:

"When two or more persons are to be elected by a concurrent vote the Judges of the Clerical vote shall report first, stating how many are to be elected on that ballot. They shall arrange the names of the persons voted for in each Order respectively, in accordance with the number of votes received, beginning with the highest. And those persons (to the number chosen on that ballot in each Order) having the highest number of votes, provided it be a majority, shall be declared the choice of the Clergy.

"The Judges of the Lay vote shall make their report in the same manner; and the persons who are thus the choice of the Clergy and of the Laity shall be declared elected."

Read this carefully and it will be perfectly plain that only three persons were elected in that puzzling case—the three who had a majority in each Order and who were in the first four in each Order; and that the nominee whose name appeared in only one list of those having a majority and the nominee whose name failed to appear in the first four in both lists, both alike failed of election. The requisites are two-fold: first, a majority in each Order, and secondly, a place in the first four names in order of votes, beginning with the highest in each Order.

This was the principle on which the case was finally decided.

CARL E. GRAMMER.

The Special Meeting of the House of Bishops and National Council

By MISS GLADYS W. BARNES

Member National Department Publicity Staff

The outstanding accomplishment of the joint meeting of the House of Bishops and National Council in Garden City, Long Island, April 26 to 28, it will probably be agreed by all who attended, was the satisfaction of doubts and inquiries as to the administration of the Church's work, and growing at once out of this, a firm and positive conviction that the work can go forward, and shall go forward, in unity of spirit, with enthusiasm and with entire courage notwithstanding all difficulties.

This is not a pious hope; it is recorded action, expressed in the Pastoral Letter of the House of Bishops, in the Findings of the Joint Conference, and in the resolutions which were adopted unanimously by the House of Bishops.

The serious criticism and sincere anxiety as to the National Council's conduct of the Church's work were fully and frankly expressed at the Joint Conference Tuesday night and in the House of Bishops on Wednesday morning. It was clearly evident that a serious division of opinion existed, and the House voted, on motion of the Bishop of Spokane, that the Bishop of New York and the Bishop of Alabama be appointed a committee of two for conference to bring in a resolution on which they could both agree. This committee of two associated with themselves for advice the Bishops of Central New York, Idaho, Massachusetts, Spokane and Colorado, and after conference the Bishop of New York, for the committee, presented to the House of Bishops the following resolutions which were unanimously adopted:

"Resolved: That the House of Bishops appreciates the efforts of the National Council to meet conscientiously and courageously the great difficulties of the present financial situation, and calls upon the Church for that loyal support of the Church's Program which will make their leadership effective.

"Inasmuch, however, as it seems probable that substantial reductions in appropriations will be necessary in 1933, therefore be it

"Resolved: That the House of Bishops hereby declares its judgment that if or when reductions in the Budget become necessary these shall be made first in accordance with the recommendations of General Convention; and further reductions in such manner as the National Council may determine from the facts before it.

"Resolved: That these resolutions be presented to the National Council by the Committee of Three Members of this House to be appointed under the resolution of the Bishop of Tennessee to take up all these matters with the National Council.

"The offerings of the Church represent sacrificial giving, and we call upon not only the National Council and the headquarters staff but also upon every Bishop, diocesan or missionary, to realize the necessity of greater efficiency in every sphere of work and all possible care in the use of every dollar given for the Church's work."

As the Committee of Three, mentioned above, the Presiding Bishop appointed Bishop Lawrence, the Bishop of Alabama, and the Bishop of Western New York.

The National Council in its separate sessions took action on a number of important matters, chief among them in general interest being the decision, on recommendation of the Department of Publicity, to discontinue publication of *The Church at Work* with the current issue of March-April, 1932.

Regarding the Deficiency Fund appeal for $400,000, no definite report could be given in advance of the Whitsunday offerings, but indications throughout the country show every reason for confidence in the result. Because of this, the National Council authorized its officers to proceed upon a basis of the present reduced budget for the final six months of 1932.

VESTRY MARKS 50th YEAR OF ORGANIST'S SERVICE

In commemoration of her 50th Anniversary as Organist of the Church of St. James the Less, Falls of Schuylkill, Miss Ella L. Beerhalter, early in May was presented with a beautiful silver tea set by the Wardens and Vestry of the parish, and Miss Beerhalter was the guest of the choir at a party given in her honor. The presentation was made by the Rector's Warden, John Wagner. Miss Beerhalter is still in active service.

Manager—To what do you owe your extraordinary success as a house-to-house salesman?

Salesman—To the first five words I utter when a woman opens the door—"Miss, is your mother in?"

The Rev. Llewellyn N. Caley, D.D.—*A Tribute*

By the Rev. Carl E. Grammer, S.T.D.

By the death on Friday, April 15, of the Rev. Llewellyn N. Caley, Doctor of Divinity, and rector of St. Martin's, Oak Lane, the Diocese of Pennsylvania loses one of its steadiest and most effective workers, and the whole Church one of its outstanding leaders in the education of the young in our Sunday Schools.

In an age when the spirit of competition and selfish individualism has made its disruptive and corrosive influence felt even in the Church, and there are many ministers whose horizon is limited to their own parish boundaries, and the problems of the present hour often crowd out all provision for the future, Llewellyn Caley was a shining example of a diligent rector of a parish who recognized his responsibility for helping the work of the Diocese and the General Church and considered the needs of the generations to come.

Not since the days of Dr. Richard Newton has the Diocese of Pennsylvania had a minister who was the equal of Dr. Caley in his interest in the work of the Sunday School. His great aim was to instruct the teachers. For that object he got out a Handbook, and since 1903 edited the Quarterlies of the American Church Series of Sunday School Lessons. He was also an indefatigable lecturer at Summer Schools and Church Institutes in all parts of our country. His favorite themes were the Life of Christ, the Bible, and Church History. He found his chief relaxation from his strenuous labors as a faithful rector, and tireless Diocesan worker in a change of scenes and topics, and when he was not officiating at a Summer Church in the Poconos he was lecturing at some summer school—during the last years usually the summer school held at Sweet Briar College, Virginia.

To these educational and pastoral activities that were sufficient to absorb all the time and energy of most men, Dr. Caley added the responsibilities of the Dean of a Convocation. At the time of his death he was the Dean of the Convocation of Germantown, and before his removal to the Convocation had been for years the Dean of the Convocation of North Philadelphia. He was, also, since its creation, a regular and influential member of the Executive Council of the Diocese, the Chairman of the Board of Missions and the Chairman of the Diocesan Convention's Committee on the Dispatch of Business. He was, in a word, one of the chief sharers with the Bishop in Diocesan responsibilities.

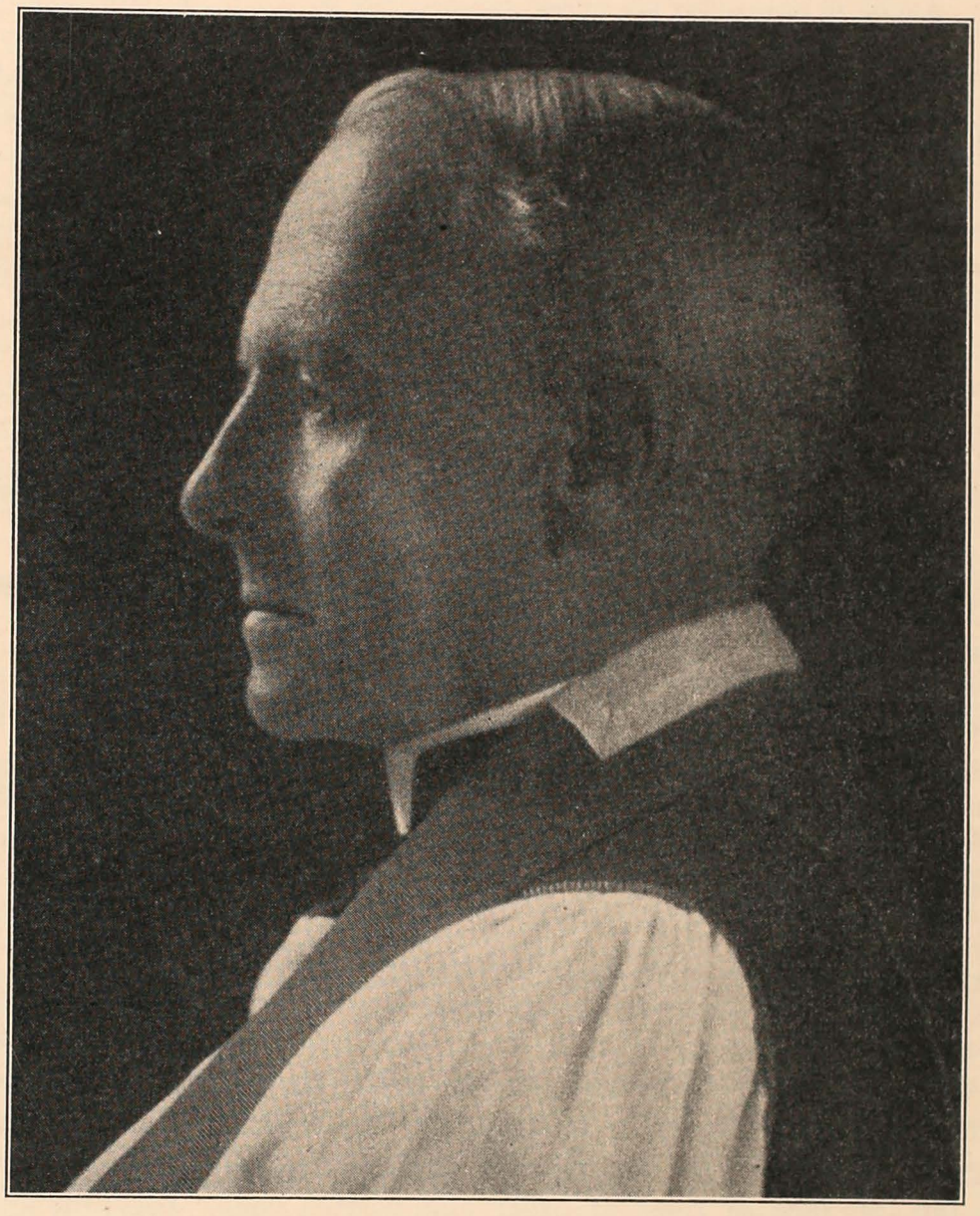
Well-informed, clear-headed, open-minded, he was content to give much of his time and energy to those routine duties so often spoken of derisively by the superficial, but so absolutely essential to the prosperity of the Church. Mr. Gladstone said he had spent his life in "working the institutions of the country." Dr. Caley may be said to have spent much of his life "working the institutions of the Church."

Not that he limited his care to such tasks. He was a faithful and successful rector: the union of St. Jude's and the Nativity is a monument to his efficiency in a difficult field, and its splendid Parish House was given by Mr. John Baird largely as a tribute to Dr. Caley's labors; and under his fostering care St. Martin's at Oak Lane grew steadily. He was also deeply concerned for the destitute and depraved, and was one of the founders of the Galilee Mission, and at his death had been for many years the President of the Board.

In all these spheres he will be greatly missed, but his place may be filled by others. Where it will be impossible to replace him will be in the larger fields and especially in his Diocesan activities. Three times a Deputy to the General Convention, our representative at a Pan-Anglican Congress in London, he brought to our Diocese problems a wealth of experience, a knowledge of affairs and details, that it will take many years for any one else to accumulate. Clear-headed, frank, courteous, co-operative, helpful, cheerful, singularly free from any asperity, self-forgetful, self-effacing, not eager for power, but zealous to have work done, he leaves a great vacancy in our counsels. With no yearning for recognition or praise, animated with a single-hearted zeal for Christ and His Church, he was an example and inspiration to all who came in contact with him. Long and greatly will he be missed, not least in the Diocesan Convention, where his clarion voice, and good-natured, prompt, decisive ways helped so greatly to facilitate our business.

Highly was he blessed in being able to work to the end in the cause he loved with such single-hearted devotion. On

(*Continued on page 347*)



The Late Rev. Llewellyn N. Caley, D.D.

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LOOKING DOWN AT CONVENTIONS

One of the things which would puzzle and perhaps amuse the proverbial visitor from Mars who saw a Church Convention in session would be to discover that, while the men sat on the ground floor, literally and figuratively, determining the policy of the Church and spending its revenues, the sex whose devotion has kept religion alive throughout the ages, and who now raise most of the money for Church work were relegated to the position of unofficial and impotent observers in the gallery, like primitive women at a council of the warriors.

Some day, in desperation, we may call them into the Convention, and let them occupy the same place of equality in our councils as in those of the Quakers and Christian Scientists, who do not seem to have been hampered in their progress by admitting women even to their ministry.

What the effect will be none can foretell. On the whole, however, it should be an advantage; for women are more practical than men because much less bound by the red tape of rules of order and written constitutions. When they want to get things done, what is the constitution among friends? That is the reason that, while women seem to men to be notoriously poor legislators—witness the average guild meeting where the discussion is a delightful salad-mixture of business, dress and dinners—they accomplish far more than legislative bodies of men. The fact is that, unconsciously, women, whose traditional place is in the home, carry the calm atmosphere and the direct methods of the home with them wherever they go, so that for a woman a meeting is not a thing hedged about by rigid regulations, but a family gathering, where no rules of order or laws apply except the primary and fundamental law of love.

Their introduction into Diocesan Conventions would doubtless be hard on our strict canonists. The women would be impatient of the galling restraints of canon and custom. If a measure was vitally necessary for the welfare of the Church *now*, no one could persuade them that they should wait another year to pass it because it hadn't been introduced according to the fixed rules of the canons; they would do it at once.

Perhaps they would show us, what many thoughtful people have long suspected, namely, the human race gives too much time to legislation and too much publicity and honor to legislators. If they succeeded in that and in making the Church more like the family, a natural unit, and less like the empire, an artificial unit; if they introduced the methods and spirit of the household and the fellowship and drove out those of the political party, we might recover the lost radiance of Christianity. We are too much organized to be a living organism: we are as full of wheels, nuts, bolts and pulleys as a machine.

Would women in Convention bring all these blessings? Or would they only imitate men? We do not know. But of one improvement we could be sure: To the visitor from Mars in the gallery they would at least make our Conventions look better. That would be something gained.

WHY NOT A NATURE FESTIVAL IN JUNE?

Now that religion and science have declared an armistice, the greater scientists acknowledging a Mind behind the universe, and the liberal theologians admitting that the record written in the rocks is a revelation of God as well as the record in the Bible, why not have a Church Festival, especially for Sunday Schools, in honor of Nature? God's whole creation, woods and streams, birds and beasts, sun and stars, might well occupy a place in the Church's calendar, for they also, like the Saints we now celebrate, declare the glory of God and show forth His handiwork.

The ancient danger that man might worship the creature rather than the Creator, which kept both Jews and early Christians from exalting Nature, is past; the long war with idolatry of that kind has been won. At the advent of Christ, pagan mariners on the Mediterranean heard mysterious voices moaning, "Great Pan is dead! Great Pan is dead!" The worship of Christ supplanted the worship of the goat-god of the woodlands with his queer form and his captivating music.

It was perhaps necessary to kill Pan, the symbol of happy, natural forces, in those days when the struggling Christians were surrounded by so many rivals of their Lord, but it is a pity that they did not replace him, as they did so many other pagan deities, by a patron saint as fascinating as the whimsical old fellow who loved to sit on a rock in the woods and blow such ravishing music on his pipes. For the Church lost something precious when it banished Pan; it lost its

own Lord's love of the woods as the temple where He could meet God, and His belief in God as a God who haunts the streams and fields, whose glory is the light of setting suns, and whose spirit breathes in every breeze that blows.

Through all the centuries since, some saints as blithe as Pan himself have tried to recover for men the God who loves to behold the lilies of the field as they grow and to watch the birds of the air as they fly—glad souls like St. Francis of Assisi, singing his "Hymn to the Sun," and Wordsworth chanting his "Ode Above Tintern Abbey," and Barrie with his echo of the same sad longing in the heart of the little boy whom he named after Pan. Yet Nature as the abode and revelation of God has not had her due among Christians.

Not, that is, until of late, when we Americans lured into the open by the automobile have revived the ancient love of the beautiful in Nature, and like our Greek ancestors are finding satisfaction for our souls in the beauty of earth and sea and sky—a satisfaction that is possible because the beauty of Nature is a sacrament of the love of God, a true means by which men see and hear and know God's presence. As Maude Royden says, there is no other explanation of the needless, superfluous beauty of the sea, or the rainbow or the stars than that God has made them, and that God is love. "Beauty is created by love and by love alone. It is our proof that God is love. Beauty is the token and the covenant of God."

Perhaps if Christians had not killed Pan, but had always beheld a friendly God in a friendly universe, and if they had been more at home in the world instead of singing, "Earth's but a desert drear," we might have been spared the long, disastrous conflict just ended between the theologians and the scientists, wherein, ironically enough, the irreverent scientists took the theologians at their word and showed men that earth *was* a desert drear, "a vale of tears," that Nature was as cruel and relentless as original sin, and at strife with the God and Father of Jesus Christ.

But that day is past. We now prefer to see the friendly side of the Universe. So why not a Nature festival for our Sunday School children at this time of year when the outdoor world is at its best—a festival that would be a symbolical and fitting recognition of the presence of God in His own creation.

The Roman Catholics have their May Day, dedicated to the Virgin, but actually a flower festival for children. The Methodists, who so often, like wise generals, learn from their enemies, make a nature festival of Children's Day, the second Sunday in June, a most appropriate time in this temperate zone. Why does not our Department of Religious Education recognize the natural instinct of children to gather flowers and direct it by a fitting service to the worship of Him who made "all things bright and beautiful, all creatures great and small?"

There is still time this year. Why not a Nature Festival for children on June the twelfth?

Programs of Summer School Conferences

Blue Mountain Conference, Frederick, Md., June 27-July 8.
Peninsula Conference, Ocean City, Md., June 26-July 1.
Bethlehem Conference, Bethlehem, Pa., June 26-July 1.
Wellesley Conference, Wellesley, Mass., June 27-July 8.
Sewanee Training School, Sewanee, Tenn., August 2-31.

Programs of the Summer Schools' Conferences scheduled above and which have been forwarded to THE CHURCH NEWS, indicate unusual opportunities to obtain the benefit of instruction under direction of capable leaders in a large variety of religious work, together with every opportunity for social and recreational enjoyment.

Blue Mountain

Under the executive charge of the Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh, the Blue Mountain Conference at Frederick, Maryland, will hold its Seventh Annual Session in Hood College. The advance literature is very attractive. Many of the staff are widely known by reason of having contributed much to make this Conference successful in the past. One new feature, which already covers a wide range of church activities, will be the School of Music. The Rev. F. Walter William, Providence, R. I., rector of St. Dunstan's College of Sacred Music, will be the leader in this new course.

Other leaders include the following:

Rev. Thomas A. Conover, Bernardsville, N. J., who will be the chaplain; Rev. James Thayer Addison, D.D., Cambridge, Mass., Professor of History of Religions, Episcopal Theological School; Jeffrey R. Brackett, Boston, Mass., member Social Service Department, Diocese of Massachusetts; Miss Marguerite Marsh, New York, Church Mission of Help; Mrs. Annie H. Brown, Albany, N. Y., member Child Study Commission, National Department Religious Education; Rt. Rev. Frank W. Creighton, Bishop of Mexico; Miss Elizabeth P. Frazier, Jenkintown, Pa., member Child Study Commission, National Department Religious Education; Rev. Frank S. B. Gavin, B.H.L., Ph.D., Th.D.; Professor Ecclesiastical History, General Theological Seminary; Miss Mildred Hewitt, New York, Secretary Church Schools, National Department Religious Education; Miss Joy Higgins, member Religious Drama Commission, National Department Religious Education; Rev. Leicester C. Lewis, Ph.D., Chairman Adult Education Commission, Diocese of Pennsylvania; Rev. Charles L. Taylor, M.A., S.T.M., Instructor Old Testament, Episcopal Theological School.

Complete detailed information may be had on application to Mr. Groton, Whitemarsh, Montgomery County, Pa.

Peninsula Conference

Peninsula Conference at Ocean City, Md., enters upon its Fourteenth Annual Session. Complete detailed information may be had by those contemplating attendance on application to the Rev. Charles L. Atwater, Chestertown, Md. Leaders in the various courses include the following:

Rt. Rev. George W. Davenport, Bishop of Easton; Rt. Rev. Philip Cook, Bishop of Delaware; Rev. D. Wilmot Gateson,

rector Church of the Saviour, Phila.; Rev. R. Y. Barber, Diocese of Delaware; Rev. R. B. Matthews, Chairman Department Religious Education, Diocese of Easton; Rev. Franklin J. Clark, Secretary National Council; Prof. John W. Crossley, Organist and Choirmaster, Naval Academy, Annapolis; Rev. A. C. Zabriskie, Professor Church History, Virginia Theological Seminary; Rev. Walden Pell, 2nd, Headmaster St. Andrew's School, Middletown, Del; Rev. James A. Mitchell, Associate Professor Practical Theology, Virginia Theological Seminary; Miss Mary Stansbury Braun, Dean Maryland Church Normal School Faculty; Miss Nellie Smith, Department Religious Education, Diocese of Delaware; Miss Mildred Brown, New York.

Bethlehem Conference

Bethlehem Conference will hold its sessions in the Moravian College and Theological Seminary buildings. Detailed information may be obtained on application to Miss Zettan Gordon, 2412 Grandview avenue, Mt. Penn, Reading, Pa. The faculty includes the following:

Rev. Dr. John R. Hart, Jr., University of Penna.; Rev. Hulbert A. Woolfall, rector St. Mark's, Washington, D. C.; Rev. Thomas B. Smythe, assistant rector, Christ Church, Reading, Pa.; Rev. Richard R. Trapnell, Field Secretary, National Council; Rev. Albert W. Eastburn, St. Barnabas, Phila.; Rev. Charles Jarvis Harriman, rector St. James the Less, Phila.; Rev. Albert M. Holloway, rector, St. Paul's, Minersville, Pa.; Rev. A. K. Fenton, rector St. Ann's, Winton, and St. James, Jermyn, Pa.; Miss Anne Vernon, Field Secretary, Social Service, Providence, R. I.; Miss Victoria Lyles, Supervisor Elementary Schools, York, Pa.; Mrs. Thomas B. Smythe, Diocesan President of the G. F. S.; Mrs. E. L. Herndon, Diocesan Educational Secretary of the Woman's Auxiliary.

Wellesley Conference

Wellesley Conference will be under the direction of the Rev. Charles H. Boynton, D.D., with Bishop Sherrill, of Massachusetts, as Honorary Director and the Rev. Benjamin M. Washburn as Chaplain. Full information may be obtained from Miss Marian DeC. Ward, Secretary, 50 Commonwealth avenue, Boston, Mass.

The program provides for sixteen courses. In the School for Church Workers, Rev. Burton S. Easton, S.T.D., Dean, the subjects will be the Bible, Missions, Church History, Worship, Pedagogy, Psychology. In the School of Religious Drama, Rev. Phillips E. Osgood, Dean, instruction will be given in Drama Building, History of Ceremonial, Coaching and Production. Miss Vida D. Scudder, L.H.D., is Dean of the School for Christian Social Ethics, and the subjects are Social Teaching of the Old Testament, Internationalism, Problems. In the School for Church Music, Frederick Johnson, F.A.G.O., Dean, the subjects will be History, Choir Methods, Chanting, Prayer Book.

Sewanee Conference

The Sewanee program provides for a Clergy School, Aug. 2-12; Adult Division, Aug. 2-17 and Young People's Division, Aug. 17-31. In all about forty courses will be offered. Detail information may be obtained from Miss Alma S. Hammond, Executive Secretary, 2919 St. Charles avenue, New Orleans, La.

Bishop Mikell, of the Diocese of Atlanta, is Director of the Clergy School, and Bishop McDowell, of the Diocese of Alabama, Director of the Adult Division. The Rev. Gordon Reese will be Director of the Young People's Division. Mrs. John B. Loman, member Department Religious Education, Diocese of Pennsylvania, will be one of the leaders.

Copies of programs and further information concerning these Conferences can be obtained from the Religious Education Department, Room 30, Church House.

BISHOP AWARDS DIPLOMAS AT EPISCOPAL HOSPITAL TO 33 GRADUATE NURSES

Bishop Taitt awarded diplomas to thirty-three graduate nurses of the Episcopal Hospital Training School, on Wednesday night, May 18, at the Annual Commencement Exercises held in the hospital Chapel. Hon. Clinton Rogers Woodruff, Director of Public Welfare, and Chairman of the Diocesan Department of Christian Social Service, made the address. The Rev. Joseph Manuel, Chaplain of the hospital, conducted the religious part of the program.

The list of graduates follows:

Charlotte W. Barr, Lancaster, Pa.; Helen M. Chamberlin, Uniontown, Pa.; Sara I. Fenstermacher, Northumberland, Pa.; Catherine C. Gerlach, Catasauqua, Pa.; Clara H. Green, Philadelphia; Evelyn Hayes, Lambertville, N. J.; Alice M. Hoagland, Wind Gap, Pa.; Leona M. Kepler, Renova, Pa.; Florence Magee, Woodbury, N. J.; Helen Mars, Lansford, Pa.; Elizabeth K. Myers, Beverly Hills, Del. Co., Pa.

Dorothy Bruner, Chalfont, Pa.; Ruth T. Clawges, Burlington, N. J.; Isabella F. Dagney, Philadelphia; Kathryn L. Derstine, Chalfont, Pa.; Virginia Eyre, Penn-Wynne, Pa.; Alma P. Glass, Altoona, Pa.; Marion A. Happ; Barrington, N. J.; Olga Johnson, Clymer, Pa.; Marguerite B. Lamont, Wilkes-Barre, Pa.; Myra V. Lesher, Chambersburg, Pa.; Floydene E. Lewis, Bethlehem, Pa. Dorothy Ann Parkes, Altoona, Pa.; Wilhelmina Patterson, Philadelphia; Margaret E. Patterson, Gettysburg, Pa.; Mary E. Rowlands, Pottsville, Pa.; Elizabeth J. Smythe, Philadelphia; Gladys Shull, Philadelphia; Kathryn I. Swiler, Reading, Pa.; Rae Vanders, Philadelphia; Constance E. Townshend, Toronto, Canada; Helen M. Whitman, Rexmont, Pa.; Iva I. Stutzman, Hegins, Pa.

ST. PETER'S, PHOENIXVILLE, WORSHIP IN NEW NAVE

With its extensive rebuilding program virtually completed the congregation of St. Peter's Church, Phoenixville, was able to hold its Easter Day services in the new Nave. It was following the Easter services of last year that the work of rebuilding was started, the new building taking the place of the one that had been in use for many years.

The new construction is so designed as to harmonize with the old portion of the church and the beautiful Chancel which was untouched. The new Nave was erected with funds obtained from an accumulated building fund. It is designed in the Early English or Gothic style and is of stone construction. The roof is of green slate. There are three entrances to the Nave which is paved with red tile, excepting the oak flooring where the pews are placed. The latter are of quartered white oak and 250 persons can be comfortably seated.

From the vestibule, entrances lead to the Fellowship Room below the church proper. This accommodates 300 and will be used for parish activities. The Chancel is divided from the Nave by a new stone parapet to which is attached a Lectern of Indiana limestone in harmony with the Pulpit erected some time ago, and is of the same material as the Altar. The Lectern is a memorial to William H. Reeves and was given by members of the congregation. The Chancel arch is spanned by an oak Rood beam and is the gift of Mrs. Mary E. Griffen in memory of her husband, John Griffen, a former member of the vestry.

During the building construction a Mudler-Hunter type of organ was installed. The building committee in charge of the work comprised the following: Messrs. J. C. Parsons, S. J. Reeves, Arthur Smith, William P. Gregory, J. D. Emack. The Rev. William H. Anthony is the rector of St. Peter's. The architect who drew the plans for the new building is Edward T. Boggs, of Norristown. Keenan Bros. were the builders.

(*Continued from page 343*)

Thursday, April 14, he attended a luncheon, where the painful task of raising the money to prevent an increase of the Diocesan deficit was the theme. Thus faithful to the last in grappling with difficulties and shouldering responsibility, suddenly at midnight the summons came to him. With loins girt and light burning, he entered into the joy of his Lord.

The Burial Service was held in St. Martin's Church, Oak Lane, on Monday, April 18, the Bishop of the Diocese officiating, assisted by the Rev. George C. Foley and the Rev. A. R. Van Meter. Eight young men, members of the Young People's Fellowship, were the pall bearers. Interment was in West Laurel Hill Cemetery.

Dr. Caley was born in London, July 4, 1859, and received his education at the University of London. He was ordained to the priesthood in 1885 by the Bishop of Rochester, England. Serving in several London parishes, he came to America in 1891 as rector of Christ Church, Brooklyn. Two years later he came to Philadelphia to become rector of the old parish of the Nativity and when the merger was effected between that parish and St. Jude's, he continued as rector of the combined parishes, remaining in charge until 1920, when he accepted a call to the rectorship of the Oak Lane parish.

His service as a member of the Executive Council of the Diocese dated from the organization of that body in 1919 until his death, and during virtually this same period he was Chairman of the Department of Missions. His service as Dean of North Philadelphia Convocation covered the seven years from 1913 to 1920 and in 1928 became Dean of the Germantown Convocation. In 1919 the degree of Doctor of Divinity was conferred upon him by the University of the South.

CORRECTS NEWSPAPER

Editor, THE CHURCH NEWS:
Dear Sir:

In a recent secular publication I am credited with "rebuilding three churches" during my ministrations as missionary in Cuba.

The article should have read "assisting in rebuilding," etc., in this way giving credit rather to those who in Cuba, the Isle of Pines, and the United States contributed so generously of their time and labor, and financially to that rebuilding. Personally, I but delivered some addresses in that connection in this Northland.

I shall be grateful if you can find space for this note as I do not wish to receive credit that is not due to me.

Thank you, W. W. STEEL.

Bishop Taitt Consecrates Memorial Church of St. George

By REV. GEORGE P. MUSSELMAN

The Feast of the Annunciation, Monday, April 4, 1932, was a great day for the Diocese of Pennsylvania. It was on this day that a new group of church buildings were consecrated by the Right Reverend Francis Marion Taitt, when, at a colorful ceremony, the Nevil Memorial Church of St. George, near Ardmore, was separated from all "unhallowed, worldly, and common uses."

The stately Gothic Church, the beautiful Parish House and a delightfully constructed Rectory, which are the gift of the late George W. Nevil, were given in memory of his parents. A complete description of the buildings appeared in the last issue of THE CHURCH NEWS. As a memorial they will be an inspiration not alone to the congregations whose spiritual life will center about them but also will be a vivid witness of a hoping faith. There is every reason to believe that the new parish will make rapid strides as a unit of our Diocese.

Preceding the actual Consecration, there was the Laying of the Corner Stone, at which ceremony Bishop Taitt also officiated.

Every seat in the Nave was occupied and all available standing room was taken quite a time before the scheduled time for the service to begin. Promptly at 10.30 the procession began, headed by the Choir of the Church Farm School. The Bishop, accompanied by officials of the Clergy and Laity, proceeded up the center aisle of the Church, repeating alternately the XXIV Psalm.

Roland S. Morris, Esq., then gave an informal address touching upon the life of George Washington Nevil and explaining some of the incidents leading up to the presentation of this beautiful memorial to the Diocese. The instruments of Donation and Endowment were presented to the Bishop by Effingham B. Morris, Esq., of the Girard Trust Company.

At the Communion Service the Bishop was Celebrant, with the Rev. Frederick E. Seymour as Epistoler and the Very Rev. Charles W. Shreiner, D.D., Dean of the Convocation of Chester, as Gospeller. The sermon was delivered by the Rev. Louis W. Pitt, Rector of St. Mary's Church, Ardmore.

Among other things he said, "This Church must be more than a model of delightful ecclesiastical architecture, for these walls will become hallowed not because they are built in good taste, but because Priest and people will gather together about God's Holy Altar here."

The Offertory Anthem, "Unfold Ye Portals," by Gounod, was sung by the Church Farm School Choir, directed by Mr. Merton B. Frye. Mr. Frye has since been appointed Organist and Choirmaster of the Parish.

Following the services a buffet lunch was served in the Parish House.

The Rev. Frederick E. Seymour, well known to the Diocese in his capacity as Director of Religious Education in the Diocese, has been appointed Rector of the new Parish.

SERVICES IN NEW CHURCH OF ST. GEORGE, OAKMONT, HAVE FINE BEGINNINGS

Reports received of attendance at the Sunday Services in the new Memorial Church of St. George, Oakmont, following its Consecration by the Bishop on April 3, indicate the possibility of its becoming a thriving work.

Following the appointment by the Bishop of the Rev. Frederick E. Seymour as Vicar, regular services in the new church were commenced on Sunday, April 10. The day was bleak and cold, with pouring rain. Holy Communion was Celebrated in the little Chapel at 7.30 A. M. and twenty-one received. At the 11 o'clock service the church was filled to capacity and it was necessary to bring chairs from the parish house. About 450 were present. It is of interest to note that at the same time St. Mary's, Ardmore, the nearest parish to St. George's, also had a capacity congregation.

Again on Sunday, April 17, it was necessary to requisition chairs to accommodate the worshipers at St. George's. A total of eighty-one received Holy Communion on this Sunday. On the third Sunday there was another large congregation.

Mr. Seymour reports that up to the end of the month of April about 100 persons had signed cards expressing their intention of becoming affiliated with the new church. Letters of transfer, it was stated, are being steadily received from communicants of city or out-of-town churches who have not been closely associated with any church since their residence in the vicinity of St. George's. Several persons have indicated their desire to be confirmed. There has been one baptism. A choir of twelve men has been formed and about twenty-five boys are being trained. Numbers of people have offered their services for various lines of activity.

The church is open all day. Every day there are many visitors.

TESTIMONIAL DINNER TO REV. JOHN R. HART

In recognition of his twenty-one years of continuous service as a leader in religious work on the campus of the University of Pennsylvania, a testimonial dinner was tendered the Rev. John R. Hart, Ph.D., on the evening of Monday, April 4, by a large group of his friends and admirers. Included among those joining in the tribute were the Bishop of the Diocese, many of the clergy and laity, representatives of other communions, prominent citizens of the city, Officers, Faculty, Alumni of the University and members of the student body.

The dinner was arranged by a committee of prominent Alumni under the direction of William A. Lippincott, Jr., who for fifteen years has been actively associated with the religious work among the students. The committee included William West Frazier, 3rd, C. Fenno Hoffman and Dana G. How. The dinner was given in the auditorium of the University Christian Association. Patrick M. Malin, Valedictorian and Bowl man of the Class of '24, was the toastmaster.

Speakers included Bishop Taitt; Hon. Roland S. Morris, former Ambassador to Japan; Russell S. Callow, coach of the University crews; Miss Sally J. Goepp, member of the "Student Vestry" of the Chapel of the Transfiguration; Rabbi Marvin Nathan, former Bible Class leader at the University; Miss Frances D. Randall, assistant to Dr. Hart for the past four years; Mrs. Charles Hall, director of the Chapel of the Transfiguration, Campus Community Center; the Rev. Frederick B. Igler, minister to Baptist students in the University; Prof. George C. Foley, member of the Faculty at the Philadelphia Divinity School; the Hon. Thomas S. Gates, President of the University and former Director of Public Welfare, Charles Grakelow.

All the speakers emphasized the leading part taken by Dr. Hart in the perfection of the Pennsylvania Plan, whereby every church is represented by its denominational student pastor, and the entire group made into a student inter-church federation (bearing the name, University of Pennsylvania Christian Association). Dr. Hart was described as being sufficiently youthful to be "one of the crowd," while at the same time having a maturity and sound judgment that has made him a wise and sympathetic adviser, and that among students of every faith he is a friend and much-sought counselor.

President Gates, who was the closing speaker, voices the affection for and appreciation of Dr. Hart by all engaged in the administration of the University, and promised continuance of their cooperation in setting before the student body the best things, of which Dr. Hart is a consecrated exponent.

Dr. Hart expressed grateful appreciation on the part of himself and Mrs. Hart, for the loyalty and love displayed in all that was said during the evening. The Christian religion, Dr. Hart said, calls for the normal (not unusual) life, and in the help given in bringing that student life about, there is no further reward needed than the knowledge that men and women in the University are preparing to make a life, not simply a living, and that their ideals are constantly advancing. During the dinner Mrs. Hart was presented with a beautiful bouquet of flowers, in appreciation of the help she has always given her husband in his work.

A number of letters from prominent men and members of the Alumni unable to be present were read, all of them paying tribute to Dr. Hart and giving testimony to Dr. Hart's influence among students.

While the commemoration related to a period of twenty-one years, Dr. Hart's interest in religious work at the University really covered a period of twenty-five years. During his undergraduate days he gave considerable time to various types of Christian service among the students. After graduation he continued his religious work at the University on a larger scale while pursuing his theological studies at the Philadelphia Divinity School. After his ordination to the priesthood in 1916 he was appointed in charge of the student work at the University.

PRESBYTERIAN LAYMAN WRITES TO BISHOP TAITT ON NEED OF SUPPORTING THE WORK OF RELIGION

The following letter was written to the Bishop by General W. W. Atterbury, President of the Pennsylvania Railroad and a member of the Presbyterian communion.

Permission was given by General Atterbury for its use in any way that it was thought would be helpful in directing public attention and the interest of business leaders generally to the need of supporting the work of religion.

The letter reads:

"I hope you will be successful in wiping out this deficit, as no curtailment at this time in the national work of the Church should be permitted. In my judgment it would be most serious.

"Organized religion, with all it stands for, is a most powerful safeguard of the sanity and soundness of our national life. The present emergency is greater than any question of creed or denomination.

"Sincerely yours,

"W. W. Atterbury."

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Activities of the Daughters of the King

Activities of the Diocesan Daughters of the King were presented in a most interesting form by Miss Elizabeth C. Young, in her report as President, of the year's work of the Order submitted at the 114th Diocesan Assembly Meeting, held on May 21st, in St. James Church, Bristol. The Rev. George Boswell, rector of St. James, officiated at the service held prior to the meeting and the preacher was the Rev. H. W. Gernand, rector of Holy Innocents, Tacony, from which parish the newest Chapter comes and which is under the direction of Mrs. Jane M. Dixon.

In the President's report mention is made of the visit in April of Mrs. W. J. Loaring-Clark, National Council member, and the opinion was expressed that her visit will give the work a strong impetus. Following are a number of extracts taken from the report which gives information concerning the considerable work being done by the Daughters of the King in the Diocese.

"We have representation on Mrs. Charles Biddle's Committee on Work Among the Isolated, Mrs. James Campbell, our Vice-President, having been appointed as our representative.

"We co-operated at Mrs. George Woodward's request with Committee for the recent Mass Meeting for Women held in Holy Trinity Church. Such co-operation brings to the Order the privilege and right of working with the other Diocesan organizations, as we desire to do.

"The Executive Committee has this year granted representation to each Chapter, its official representative, with power to vote, being the Chapter's President; all members of the Order are entitled to attend the meetings, held, as a rule, once a month in the Church House.

"Early in the year members of the Executive Committee were appointed head of the various departments of our work, according to the National plan, as follows:

"The Junior Daughters, Mrs. John S. Wurts; Days of Prayer, The Royal Cross and Publicity, Mrs. Charles H. Arndt; Summer Conferences, Mrs. Joseph L. Harrison; Rural and Isolated Work, Mrs. James Campbell; The Self-Denial and the Master's Funds, Mrs. William C. Lynch; Bible Study and Evangelism, Mrs. E. C. Young; Home Bible Study, Miss M. E. Lesseig.

"Something has been achieved in each one of these fields. A Junior Chapter is in process of formation at St. John the Baptist Church, Germantown. Mrs. Campbell is actively at work with her Isolated. Mrs. Lynch, being Diocesan Treasurer, keeps before us the Self-Denial and Thank-Offerings. Our Home Bible Study is being prepared by the Rev. N. B. Groton, the object of such studies being to supply the need of busy home makers for a system of Bible study that she may undertake by herself, in the midst of her tasks, that will be both a practical help in the petty problems of daily living, and a source of inspiration.

"The time for Summer Conferences draws near; they are always sources of help and inspiration, so it is hoped that as many members as can possibly do so will attend the Conference at Frederick, Md. Any information may be received upon request from Mrs. Joseph L. Harrison, 937 East Stafford street, Germantown.

"The 112th Diocesan Assembly Meeting was held in St. John the Evangelist Church, the rector, the Rev. H. Cresson McHenry, giving a most able and vivid account of the General Convention. This was held on November 18, 1931.

"The 113th Diocesan Assembly meeting was held at St. James' Church, on February 2nd, the Feast of the Presentation of Christ in the Temple, which is the time set aside each year for the Lily Funsten Ward Memorial, our Self-Denial Offering, to be presented. This Fund goes to the support of a Missionary in China. Our Thank-Offering, or Master's Fund, is used to educate Deaconesses. This Service was undertaken along lines that were new, being devoted to contemplation and prayer, led by the Rev. Leicester C. Lewis, Ph.D., who caught the very spirit of the Order.

"Early in the fall a letter was sent to the Clergy urging them to consider establishing a Chapter in their Parish, and, after this letter was sent out, a few Clergymen were interviewed, personally. The two obstacles were found to be lack of leadership, and the fact that our Diocese is composed of Parishes that are well organized and all work has been apportioned among existing organizations.

"During Lent, Rev. John C. Mockridge conducted a most beautiful and helpful Bible Class for us, taking up Ephesians. We learned so much that we longed to learn more. Our lasting gratitude is due to Dr. Mockridge, whose sympathetic interest and practical help have cheered us on our way.

"The eleven Chapters in the Diocese are strong and do excellent work. The members are a consecrated group of women. It will not be my privilege to serve longer since it is necessary for me to make my home elsewhere. I shall continue to hold my interest in your progress."

ELIZABETH COLEMAN YOUNG,
President.

PRESENTATION SERVICES OF THE CHURCH SCHOOLS

On Sunday afternoon, May 8, seven services for the presentation of the Church School missionary offerings were held simultaneously in the Diocese.

The innovation of the symbolic presentation, "The Talents," was greeted with enthusiastic response and many favorable comments have been received by the committee in charge. On the whole the services were very well attended and many vested junior choirs took part.

The offerings, which were presented symbolically, are as follows:

The Little Helpers' Offerings for 1931 (for St. Agnes' Hospital, Raleigh, N. C.)..	$101.89
The Birthday Thank-offering, 1928-31 (for St. Luke's Hospital, Japan)	593.86
The Bishop's Bricks Fund, 1931 (for Trinity Mission, Solebury, Pa.)	931.13
The Christmas Box, 1931 (for the Philippines, Japan, Southern Mountaineers and our own Diocese), 3685 gifts	470.00
The Lenten Offering, 1932...	50,982.64*

*To date, May 9, from 167 parishes.

REV. ROBERT O. KEVIN

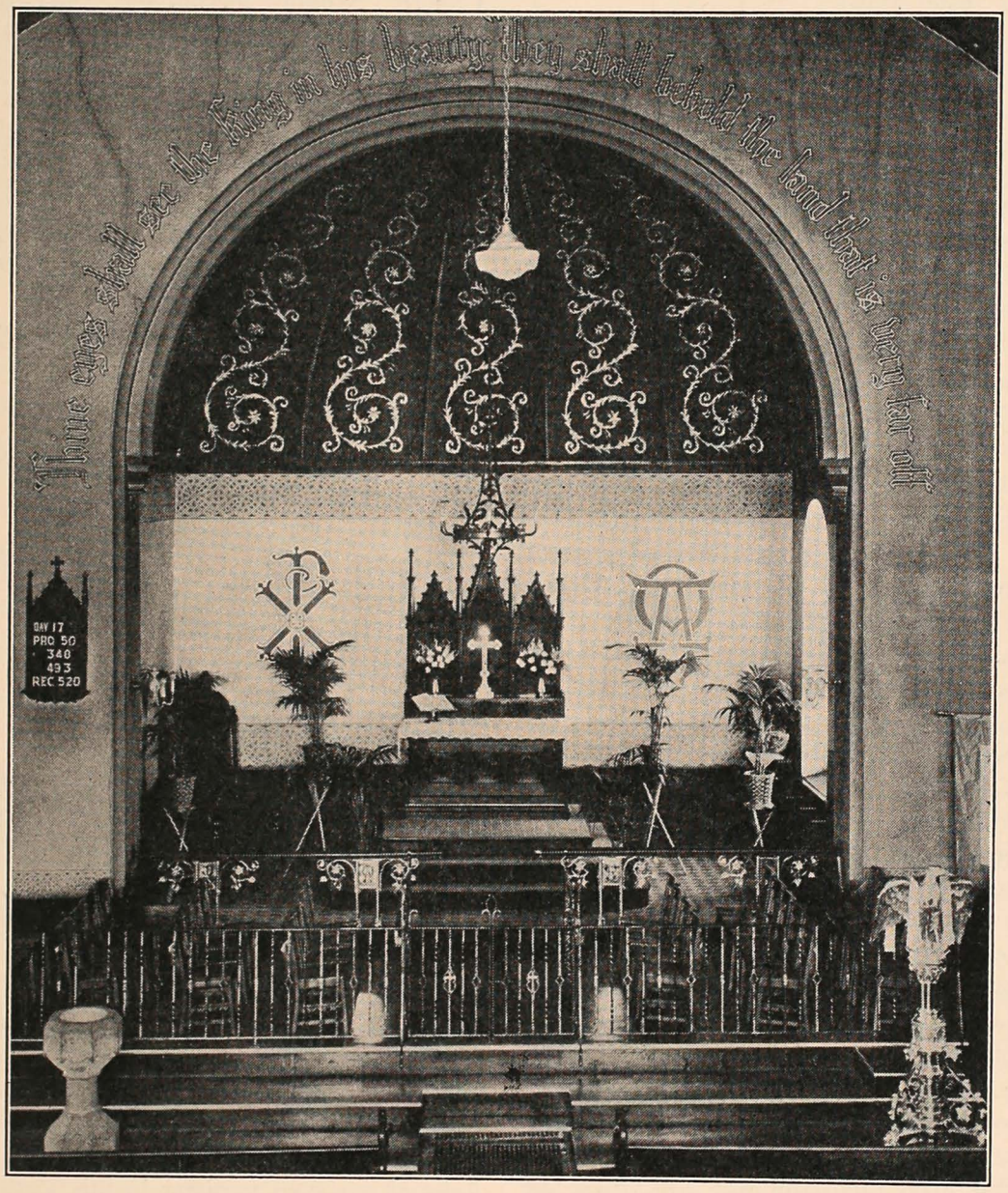
"Resolved, That the Rector, Wardens and Vestry of St. Stephen's Church accept with mingled feelings the resignation of the Rev. Robert O. Kevin, who has been such an efficient, faithful and beloved assistant minister in this Parish for nearly six years. They rejoice with him in the splendid field that offers itself for his energy and ability, and anticipate for him a ministry of steadily increasing usefulness; but it is with pain that they sever the ties that unite him with a Parish, where he has so many friends, and which he served so well. He will carry with him into his new field the prayers and best wishes of this Parish, and will always be welcomed back, whenever he may revisit us, as a valued friend, esteemed for his work's sake, as well as for his personal qualities."

Man's ability to do big things increases as he proves himself faithful in little things.

St. John the Evangelist in South Philadelphia Acquires New Chancel

Bishop Taitt on April 6 officiated at the reconsecration of a new Chancel at the Church of St. John the Evangelist in South Philadelphia. It was the gift of an individual and the circumstances leading to the presentation are of interest.

Some time ago during a service the rector, the Rev. H. Cresson McHenry, noting the condition of the old Chancel and its furnishings, decided that the condition must be remedied. With over 60 per cent of the congregation out of jobs and all of them working hard to pay off the Parish House mortgage, he was in a quandary. After a little reflection he decided then and there to put the whole matter before his people, and at the same time include the need for repainting the interior of the church.



There was a man sitting in the congregation. Some time later the rector received a call from this man. He told Mr. McHenry he had some money he could spend on renovating the Chancel. The man, Mr. William Dickhart, reluctantly consented to having his name disclosed as the donor.

One of the results of the gift was determination on the part of the congregation to proceed with the painting job. It was decided to have a "Big Paint Pot" made, capable of holding about $2000 in coin, and ask all members of the parish to put in the pot the price of one or more "brushfuls of paint."

Many years ago, before Mr. McHenry took charge of the work at St. John's the sale of the property was being considered by the Diocesan authorities in the belief there was no longer a field there because of an increasing foreign non-Christian population. When the church was reopened by the present rector the first congregation numbered exactly seven people. Gradually the congregation increased.

For more than forty years a $3333 mortgage was hanging over the church property. A congregational meeting was called. Eighty-five were present. These pledged themselves to give "A Penny a Day," and the group adopted the name "Eighty-five Club." As the congregation increased the club membership grew. Ultimately the $3333 mortgage was paid off by the club. The organization continued. Eventually it had acquired $10,000. This was appropriated to help build the new Parish House, towards which aid also was given by the Diocesan Campaign Fund.

The "Eighty-five Club," still in active existence, has succeeded, in co-operation with other parishioners, in reducing the $10,000 mortgage on the Parish House to about $6000, and is now directing its efforts to help fill the "Big Paint Pot."

MEMORIAL IS DEDICATED AT ST. MARY'S, ARDMORE

On the Second Sunday after Easter, April 10, in St. Mary's Church, Ardmore, the rector, the Rev. Louis W. Pitt officiated at the dedication of a window installed as a memorial to James Mauran Rhodes and Emily Borie Rhodes.

The memorial was the gift of their children. Mr. Rhodes was a charter member of the parish and one of the first vestrymen, and Mrs. Rhodes was a benefactor of the church in its early days.

The figure panel of the window is a representation of the bower of Dorcas. The Scripture relates that when Dorcas was taken sick her friends sent to Peter praying him to come. The window shows Peter in a meditative mood, reading the Scripture in which Christ promises His Apostles that if they had faith they could heal the sick even as He did.

COLORED PARISH PLANS DOUBLE ANNIVERSARY

The congregation of St. Barnabas Church, Rittenhouse and McCallum Streets, Germantown, beginning with St. Barnabas Day, Saturday, June 11, and continuing throughout the week to and including Sunday, June 19, will commemorate the twenty-fifth anniversary of the ordination of the rector of the parish, the Rev. E. Sydnor Thomas, and the twenty-fifth year of his continuous ministry at St. Barnabas.

Details of the completed program are being arranged and will include the attendance of several guest preachers on the two Sundays and on Wednesday night, June 15, the rector will present to the Bishop of the Diocese a "Twenty-fifth Anniversary Class" for Confirmation.

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CONFIRMATIONS, MARCH 22 TO MAY 8, INCLUSIVE

March

22.	All Saints, Darby	11
22.	Emmanuel, Holmesburg	4
23.	Holy Trinity, Phila.	10
24.	Christ, Germantown	21
26.	St. Mark, Phila.	14
27.	Christ, Phila. (including 3 received)	24
27.	Gloria Dei, Phila.	6
27.	The Saviour	30

April

3.	St. Mary, Ardmore	58
3.	Ascension, West Chester	9
3.	Holy Comforter, Arcnomink	6
8.	St. James, Prospect Park	18
10.	All Saints, Moyamensing	31
10.	Redeemer, Springfield (including 8 for St. Giles)	16
10.	St. Stephen, Wissahickon	13
11.	Church House Chapel (including 1 for St. Simon the Cyrenian; 1 for Nativity, Germantown; 10 for All Souls)	12
13.	Holy Sacrament, Highland Park	17
15.	Trinity, Collingdale	13
17.	St. John, Cynwyd	11
17.	St. Asaph, Bala (including 1 for St. Paul, Chestnut Hill)	17
17.	St. Andrew, West Manayunk	5
18.	St. Bartholomew, Wissinoming	1
20.	St. James, Bristol	31
22.	Incarnation, Drexel Hill	8
24.	Trinity, Swarthmore (including 3 received)	11
24.	Good Samaritan, Paoli (including 1 received)	25
24.	St. Michael, Yeadon (including 1 received)	8
28.	Atonement, Morton	22
29.	Trinity, Gulph Mills	16

May

1.	All Saints, Wynnewood	18
1.	St. Luke, Eddystone	10
5.	St. Alban, Olney	
6.	St. Martin, Marcus Hook	
8.	St. David, Radnor	
8.	St. John, Lansdowne	

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HOLY TRINITY AND ST. JAMES DECIDE AGAINST MERGER

After a series of conferences in connection with the proposed merger of Holy Trinity, Rittenhouse Square, with St. James, Twenty-second and Walnut streets, official announcement has been made of the decision not to merge.

On Sunday morning, April 17, the Rev. John R. Huggins in Holy Trinity Church and the Rev. John H. Mockridge in St. James Church read to their respective congregations the formal announcement prepared jointly by the Vestries of both parishes against a merger.

This announcement read:

"The following statement is issued jointly by St. James's Church in the City of Philadelphia and the Church of the Holy Trinity, Philadelphia:

"After carefully considering the subject of the union of the two churches, it has been decided that under existing conditions such union is not feasible and cannot be effected at this time."

Descendants of Early Swedes Present Notable Gifts to Gloria Dei Church

In connection with a Washington Bi-centennial Service in Gloria Dei (Old Swedes) Church, Swanson and Christian streets, on Sunday, May 1st, two notable gifts from Philadelphia descendants of Swedish ancestors were received by the rector, the Rev. John Lowry Hady, on behalf of the congregation.

One of the gifts was a miniature oil painting of the Rev. Nicholas Collin, the last minister sent by Sweden to the Swedish churches on the Delaware and for forty-five years rector of Gloria Dei, the first house of worship built in what is now Pennsylvania. The second gift was a beautifully preserved Swedish Bible bearing the imprint of 1707, which for many years was used in the services at Gloria Dei, and which now will have a permanent home in the historic church.

The Bible was donated by Colonel Henry D. Paxson, President of the Swedish Colonial Society, and recognized as an authority on the early history of the Swedes in America, and whose forbears worshiped at Gloria Dei. The painting of Dr. Collin was the gift of Mrs. Louis Prevost Evans, one of the few remaining communicants of Gloria Dei who also traces her ancestry back to the earliest worshipers in that church.

According to Colonel Paxson the Bible was brought to the Swedish colony about 1708 or 1709. Its original owner was probably Andreas Bengtson, who, when the old church was without a rector, served as a lay reader. Later it became the property of Jacob Bengtson, a son or grandson of Andreas, described by Dr. Collin in an inscription in the book as "one of the best Swedes in America." The inscription further states that the book was given by the Bengtson family to Lars Soderberg, "who in return for this, with Christian Charity, remembered the poor of said Congregation." Presumably the book was taken back to Sweden and passed through many hands until it finally landed in the shop of a London bookseller. It was there Colonel Paxson found the Bible and becoming its possessor decided it should have a permanent place among the many historic relics at Gloria Dei to be a memorial to the early Swedes who worshiped there.

The Dr. Collin painting was executed by John A. Woodside, a Philadelphia artist, who enjoyed a long friendship with the minister. It remained in the Woodside family for many years. Recently his granddaughters, the Misses Josephine and Margaret Woodside, of Philadelphia, in recognition of a friendship with Mrs. Evans dating back to the old Friends' Orthodox School at Sixth and Noble streets, gave the painting to Mrs. Evans with the request that when she died she leave it to Gloria Dei Church.

"I will do better than that," Mrs. Evans replied. "I will have it framed and give it to the church while I am still living."

During the Washington Bi-centennial Service on May 1, when the presentations were made, Dr. Amandus Johnson, Secretary of the Swedish Colonial Society, delivered an address on "George Washington and Nicholas Collin."

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

The Hymnal

Considerable confusion has resulted from the publication of two different hymn-books under the title "The New Hymnal," and it may be of interest to some of our readers to have these books discussed.

Prior to 1871, there was no separate collection of hymns authorized for use in the Protestant Episcopal Church. Selections of metrical psalms and a few hymns were bound up with the Prayer Book, and there appeared several hymn collections of merit published through private enterprise. But in 1871 the General Convention authorized the publication of the *Hymnal: according to the use of the Protestant Episcopal Church in the United States of America.* The book contained 520 hymns, increased in 1874 to 532 hymns. No tunes were provided, but several publishers soon brought out musical settings. This hymnal served the Church for eighteen years.

Then came a revision, in 1892—*The Hymnal revised and enlarged,* again published without tunes. Once again publishers provided several musical settings, some of which our readers will recall — Messiter, Tucker, Hutchins, Parker, and Darlington. This hymnal was in use until 1919. The best-known musical edition was that of Dr. Charles L. Hutchins, and it is to that edition we refer in speaking of the "old hymnal."

In 1910, the General Convention appointed a Joint Commission on the Revision of the Hymnal. The book of words submitted by the Commission in 1916 was approved, and the Commission authorized to prepare musical editions of the same.

In 1918 there appeared a musical edition which was accepted by the General Convention the following year. The publication of the approved hymn-book, under the title, "The New Hymnal," was committed to the Trustees of the Church Pension Fund for the benefit of that Fund.

The Joint Commission on Church Music—appointed by the General Convention in 1919—has revised the first book twice, the latest revision appearing in 1930 as "The Hymnal." All three editions of the book have been published by the Church Pension Fund and printed by H. W. Gray Company, New York.

The last eighty-six pages of the book contain the canticles for the several Prayer Book Offices, set to Anglican and Gregorian chants, and music for those parts of the Holy Communion that may be sung by the congregation. The system of pointing used for the Anglican chants is based upon the same general principles that underlie the latest and most approved systems in English use. The so-called "Cathedral pointing" has been discarded as antiquated and tending to distort the words and to obscure their meaning. The Gregorian chants have been provided with a system of word-pointing that is easily followed by those who are familiar with that side of the subject. The music for the Holy Communion has been carefully selected and edited. Mistakes in editing that have been perpetuated in England and in this country, often through ignorance, have been corrected, so that the supplementary portion of "The Hymnal" affords the choir and congregation good music, edited in scholarly fashion.

It was to be expected that a new hymn-book would be criticized and opposed in some quarters, and such has been the fortune of "The Hymnal." It is not a perfect specimen. There never will be a perfect hymnal—there are too many opinions and tastes to be satisfied. But our present song book represents a sincere attempt to meet our needs. Some of us would exclude certain hymns and tunes that the book contains, and others regret that a few old favorites have been omitted, but, as the Commission pointed out in its Report in 1916, to have included all requests would have necessitated the publishing of a book of over 1000 hymns.

And now a word about the *other* New Hymnal. Soon after the appearance of "The New Hymnal" the Parish Choir press announced its intention to publish a new hymn-book containing the material of "The New Hymnal," together with many of the old favorites that had been rejected by the Joint Commission. It was further proposed to append the canticles, music for the Holy Communion, and such additional material as would make the book a fairly complete choir and congregational song book. A *questionnaire* was sent out in order to determine the wishes of clergy and choirmasters relative to the "rival" systems of pointing for Anglican chants. Cathedral pointing was adopted, and the new book appeared under the title, "The New Hymnal."

The tunes in the two books are not identical, but in a general way there is a duplication. As to the merits of the printing itself, of the distribution of words and music, and of the large amount of appended material, opinions will vary. The point is, there have been two different publications bearing the same title. The Parish Choir hymnal is still called "the New Hymnal," but the Pension Fund hymnal now bears the title, "The Hymnal."

LIST OF ANTHEMS

Third Sunday after Trinity

"Bow down Thine ear, O Lord" (Bayley and Ferguson), Arensky.

Church music by Russian composers should be sung without accompaniment, but this anthem for four voices may be sung with organ without marring its beauty. The anthem is not long, and is simple and devotional.

Fourth Sunday after Trinity

"God is our refuge and strength" (A. P. Schmidt), Frances McCollin.

A short solo for a voice of medium range occurs in the middle of this anthem.

Fifth Sunday after Trinity

"The Lord will deliver the righteous" (Bosworth), Maurice Greene.

This short anthem is in the characteristic style of Handel's day. The many dotted notes must be treated with smoothness, or the anthem will sound trifling.

Sixth Sunday after Trinity

"O God, Who hast prepared" (Ditson), A. R. Gaul.

The words are the Collect for this Sunday. The anthem opens with a solo for a voice of medium range.

Rebuilding a Church Organ

By Charles M. Courboin

[Mr. Charles M. Courboin, the renowned Belgian organist and organ architect, is thoroughly familiar with American organs. Mr. Courboin is widely known in Philadelphia music circles and for several years was official organist in the Wanamaker store. In writing this article for "The Church News" he has had in mind the problems that confront clergy, vestry and organist when the modernizing of an old organ is under consideration. ED.]

To Churches wishing to rebuild their worn-out organs that were originally built by reputable organ builders, I suggest the following plan to keep intact the artistic, liturgical beauty of these instruments without undue expense.

Nearly all of these instruments were built with tracker action, which is cumbersome and noisy, and is now obsolete. To repair this type of action would be a waste of money, and would be equivalent to repairing an automobile of the 1900 model. When completed, it would be useless for the demands of today.

Therefore, all working parts must be discarded. We now have left the front casing and the pipes. If the tuners that worked on the organ were first-class mechanics, the pipes should be in good condition. I suggest that a competent organ builder be selected to install a new action and console, and to revoice the old pipes in the following manner:

In the pedal section, the pressure should be changed from the old wind pressure to the modern wind pressure. The pipes, in order to obtain the required thickness for modern tone, should be shifted up at least four notes; in other words, the C pipe would now become the E pipe, and four new pipes would be added to the bass octave. The old pipes would be shortened to obtain the required pitch. This procedure increases the scale and gives the desired thickness of lumber, while retaining the use of nearly all the old pipes of the pedal section.

The same principle may be applied to the manual pipes, with the exception of the keen string tones. Builders of former days did not know how to produce the modern string quality, so necessary in choir accompaniment as well as in solo work. I suggest displacing the old string tones by new ones.

The resonators, boots and blocks of the reeds can be used if thoroughly washed and polished, but it is necessary to add new brass tongues, tuning wires and eschallots.

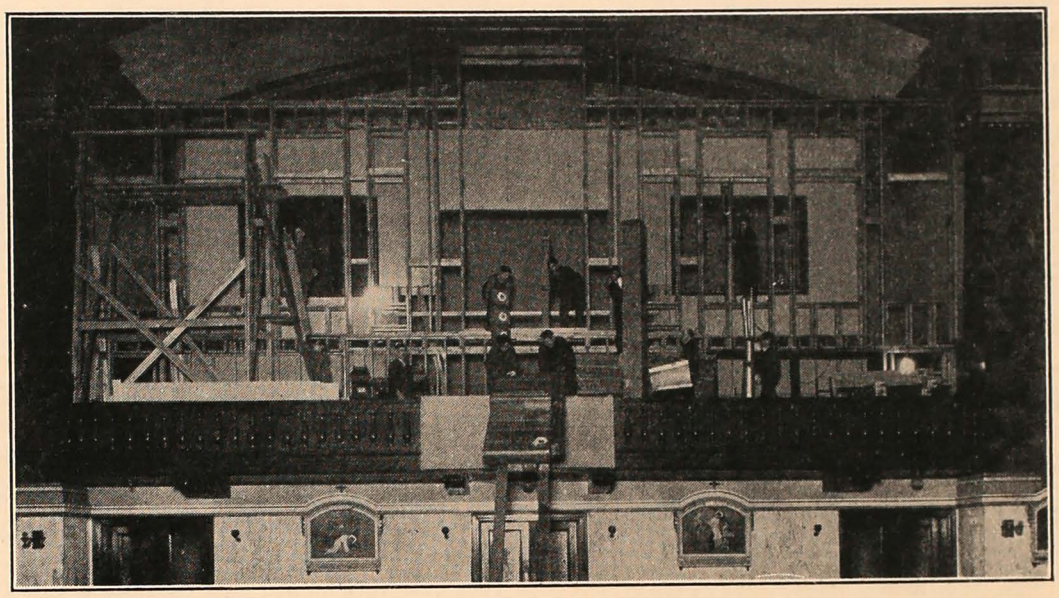
All pipes should be sent to the organ builder's factory, where they can be placed on a voicing machine. It is impossible to do this properly in the church building.

No reputable firm will say that it is unnecessary to revoice the old pipes, nor will it advise using the old tracker chests with electric attachment. Such a scheme would save the construction of new chests, and would reduce the total cost of rebuilding by one-half, but thereby the Church would be absolutely defrauded of the satisfactory results obtainable from a properly modernized instrument. Not only this, but to attach an electric action to old wind chests is impossible without such a cumbersome, noisy apparatus that the type of action is worse than before, the only advantage being that the console may be extended.

A further advantage is to be gained from rebuilding an old instrument in the proper way, with entirely new action. The organ may be installed in expression chambers that are exceedingly more effective for expression than the old-time swell boxes. The reader's attention is directed here to the illustrations Nos. 1 and 2, which appear on this page and to the captions under each illustration.

Rebuilding old organs in this way keeps the beauty of tone of the old organ pipes, while affording the advantage of adding modern strings and the action of a new instrument. From my own experience I can say that this procedure would save a Church approximately 25 per cent on the cost of a new organ. This estimate is based on the supposition that no part of the old organ has been retained except casework and pipes. It is absolutely necessary to

Organ Illustration No. 1



The above picture, obtained through the courtesy of the Kilgen Organ Company, shows organ chambers built to contain old revoiced pipes in their most advantageous positions. The openings of the chambers shown in the illustration will be fitted with expression shutters through which the sound will be emitted, but both chambers and shutters will be entirely concealed, an ornamental case to be supported by the framework in the foreground. In front of each chamber opening there will be a grill in the ornamental case, so that the emission of sound will be unobstructed.

Organ Illustration No. 2

This illustration shows the pipes within the chamber. The craftsman is checking the proper bend in a new reed of an old English horn. Notice the steel bands around the pipes, put on after the old rolled metal tuners were cut off. These bands make it possible to tune the pipes without bending or cutting the metal. Behind the craftsman you will note the tops of some pedal pipes which were cut shorter, new slide tuners being attached.

discard not only action and chests, but also wind supply, bellows and motor.

The day of the individual craftsman in organ building has passed, and no firm should be entrusted with a contract for so delicate a job as organ rebuilding unless they have specialists in all departments, and have an up-to-date factory.

The saying that you get what you pay for is most true of musical instruments, and especially of pipe organs. Toscanini once said that there is no rule for any musical instrument manufacturer to go by. It is therefore all important to select an artistic manufacturer, backed by many years of experience, if you would have satisfactory results in organ building. High-pressure salesmanship does not imply good workmanship. I would advise that dealings be conducted directly with an officer of the firm selected, thereby avoiding all possible commissions and all unnecessary sales talk.

ANTHEMS ARE OFFERED AS A FREE GIFT

Trinity Mission, Collingdale, has about sixty-three anthems suitable for the various seasons of the Church year, which it can no longer use, and would be very glad to give the same to any mission or small parish that applies for the same. A list of the various anthems may be had by writing to the choir librarian, Edward R. Boyd, 223 Lafayette avenue, Collingdale, Del. Co., Pa. If there is any mission desiring new anthems and would wish to exchange, the mission would be very glad to do so, but it would rather give them outright.

CHOIR ADMINISTRATION

"The Organization and Administration of Choirs," by H. Augustine Smith and Mary Louise Maxwell. Published by Northwestern University. Copies may be obtained free of charge by addressing The Registrar, School of Music, Northwestern University, Evanston, Ill.

This pamphlet of fourteen pages deals in an enthusiastic way with the various types of church choirs that may be organized, and the usefulness of each in church and community life. The authors treat the subject in a most practical way, but necessarily briefly. The suggested programs will not make much appeal to clergy in the Episcopal Church, although some of the suggestions are original and interesting. The chief value of the paper lies in the concise and satisfactory way in which it evaluates choral music in worship. The appended lists of anthems are not consistent in standard, although they include many excellent works.

Choir of St. Barnabas Church, Kensington

The Rev. Albert W. Eastburn, rector of St. Barnabas' Church, Kensington, points with pride to his choir as one of the progressive volunteer choirs of this Diocese. On Palm Sunday, and again the following Wednesday evening, this well-trained chorus sang the sacred cantata, "The Seven Last Words," by Arthur Somervell. The work is one of the few short Lenten cantatas written in a satisfying and churchly style. The composer is a well-known and greatly respected English musician, whose church music is scholarly and pleasing. More choirmasters should follow the example of Mr. Maurice J. Snyder, the choirmaster of St. Barnabas', in selecting worthy compositions instead of the inferior material that passes under the name of church music. The choir's performance of this cantata was notably lacking in those qualities that are deliberately theatrical and sensational. The soft effects were artistic and beautiful, and the choir and choirmaster are to be congratulated upon having attained to such a high degree of excellence.

CONFIRMATION APPOINTMENTS FOR MAY AND JUNE

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

May 1.—V Sunday after Easter.
A. M.—Wynnewood, All Saints.
Evg.—Eddystone, St. Luke.

May 5.—Ascension Day.
Evg.—Phila., St. Alban, Olney.

May 6.—Friday.
Evg.—Marcus Hook, St. Martin.

May 8.—Sunday after Ascension Day.
A. M.—Radnor, St. David.
Evg.—Lansdowne, St. John.

May 11.—Wednesday.
Evg.—Willow Grove, St. Anne.

May 13.—Friday.
Evg.—Phila., St. Christopher.

May 15.—Whitsunday.
A. M.—West Whiteland, St. Paul.
P. M.—Kelton, St. John.
Evg.—Kennett Square, Advent.

May 18.—Wednesday.
P. M.—Phila., Transfiguration Chapel.
P. M.—Valley Forge Military Academy.

May 22.—Trinity Sunday.
A. M.—Elkins Park, St. Paul.
P. M.—Phila., St. Mary, Annunciation.
Evg.—Phila., St. John the Evangelist.

May 27.—Friday.
Evg.—Morrisville, Incarnation.

May 29.—I Sunday after Trinity.
A. M.—Radnor, St. Martin.
Evg.—Downingtown, St. James.

May 31.—Tuesday.
Evg.—Rockdale, Calvary.

June 3.—Friday.
Evg.—Hatboro, Advent.

June 5.—II Sunday after Trinity.
A. M.—Media, Christ.
P. M.—Sleighton Farm.
Evg.—Phila., Messiah, Phila.

June 19.—IV Sunday after Trinity.
A. M.—Coatesville, Trinity.
P. M.—Parkesburg, Ascension.
Evg.—Coatesville, St. Cyril.

June 26.—V Sunday after Trinity.
A. M.—Concord, St. John.
A. M.—West Chester, Holy Trinity.
Evg.—Phila., Transfiguration Mission.

Conference of Rural Clergy of the Diocese

The second Luncheon Conference of the Rural Clergy of the Diocese was held at the Penn Athletic Club in this city on April 11, at which the Rev. William McClelland, formerly rector of St. Luke's, Bustleton, in this Diocese, and for some years past in charge of a number of rural Churches in the Diocese of Easton, was the speaker. Bishop Taitt presided.

Mr. McClelland gave a splendid presentation of Rural Church work in its various aspects. He told of one of the urban clergy of the Diocese of Pennsylvania assuring him the Diocese had no rural problem. This, despite the fact that four of the five counties in the Diocese are decidedly farming districts dotted with small towns.

One of the chief factors in considering the rural problem, Mr. McClelland said, is the movement towards the city which has taken away many of the leaders in rural life. "Even the scholarly clergyman," he added, "who was happy to devote his talents to the country section has responded to the city call."

One of the problems is to meet the need of the rural communities with a wholesome type of worship. There is a great need for spiritual leadership. Country people are hungry for worship. They are organizing, especially among the most illiterate, all sorts of cults. These cults have a Bible basis, but they are more concerned with "talking in tongues" and indulging in religious frenzy than in Christian morality. These cults are more concerned with breaking down Christian ideals of honesty and integrity. The pathetic fact is, they are making a widespread and successful appeal.

Another important aspect of the rural clergyman's work, Mr. McClelland said, is that of preparing the young people for a wide variety of churchmanship when they go to the city. Four out of five high school graduates go to the city for either economical or educational reasons. They must be prepared for the city Church; to anticipate the difference of emphasis in ritual. This requires the necessity of helping country young people to a wide sympathy towards a variety of religious practices.

Two-fifths of the cities' populations, he said, are untouched by the Church, yet these two-fifths represent for the most part Protestant Rural America that has moved into the city. The speaker questioned whether there should not be some sort of clearing house to get these names as they leave the country and contact them.

Addressing himself to the great need of the isolated rural clergyman for fellowship, the speaker told of the discouragements that are apt to come from his being miles away from a fellow minister.

Discussion followed the address. All were apparently agreed that there are many opportunities for the Episcopal Church in the rural fields. Prejudices have to be broken down. The task is not an easy one, but we must help the conservative rural folk to realize that the Church has something to give them that is finer and more satisfying. The one regret was that the city clergy were not present to get a glimpse of what is confronting the clergy whose parishes are the high hills, the broad fields and the open roads.

JAMES C. GILBERT, *Secretary*
Rural Clergy, Diocese of Pennsylvania.

SOCIAL SERVICE DEPT. MAKES VISITATION

On a trip to the two city institutions at Holmesburg, which are under the jurisdiction of the Department of Welfare: namely, the House of Correction and the Home for the Indigent, the members of the Department of Christian Social Service and Institutions of the Diocese were the guests of the Director of Public Welfare and Mrs. Woodruff on Monday, April 25. The journey was made on the city tug John Wanamaker. A delicious luncheon was served on the boat and the regular business meeting was completed before the arrival at Holmesburg.

The House of Correction was visited first. This is an institution for prisoners committed for short terms. The average daily population here is about 800, one-third of whom are women offenders. It was explained that although the House of Correction was not intended for long term prisoners, the Courts continue the practice of sending them there, which overcrowds the institution and occasions many difficulties. Doubtless the number of prisoners could be reduced if a more careful study of each case were undertaken by the Court making the commitment. This has been brought out recently in a report published by the Bureau of Municipal Research.

Two of the cell blocks were visited—one in the women's building, one in the men's. The women prisoners occupy single cells. These are provided with sanitary facilities and there are showers on each block. In the men's section, due to the large number, two are assigned to a cell. At the time of the visit all of the men were engaged in various kinds of work in and around the institution. The women also have various tasks to perform. The party was shown through the large dining-room, the kitchen, bakery, etc., all of which were clean and orderly. The grounds and buildings are well cared for.

Fifteen hundred destitute men and women, most of them aged, are sheltered at the Home for the Indigent. The men and women are housed in separate buildings, sleeping in dormitories accommodating about sixty each. In the large hall in each building the inmates were seated—the women rocking and chatting, or reading; the men smoking, playing cards, or listening to the radio. On the whole, the women appeared more comfortable than the men. There is no privacy for any one, except in the Infirmaries—one in each building, and in a section which is reserved for aged couples. This humane provision for old married people to remain together is new and to the credit of the present administration of the Department of Public Welfare.

Formerly the inmates of this Municipal Home rarely saw fresh fruit. Now it is included in their daily dish. The Assistant Director, Mrs. MacNeil, told of investigations that are now being made into the cases of some of the inmates, with a view of finding employment for those able to work, or making adjustments by which others may be cared for outside the Institution. In several instances these efforts have been successful.

The members of the Department of Social Service are grateful to our Chairman, Mr. Woodruff, for the opportunity of visiting these Institutions.

SARAH D. ALFRIEND.

NEEDS FOR CHILDREN

Detective stories, novels and books for children of all ages, are badly needed for the library of St. Martha's House, Eighth and Snyder avenue. If it is inconvenient to take them to St. Martha's, leave them at the Church House marked, or phone Louise Strawbridge, Chestnut Hill 2110.

No Questions

Preacher—Dat's as fine a goose as I evah see, Bruddah Williams. Whar did yo' git such a fine goose?

Mose—Well, now, pahson, when yo' preach a speshul sermon, I never axes yo' whar yo' got it. I hopes yo' will show me de same considerations.

WANTED

A Cabinet Organ for use at St. Francis Assisi Mission. For further information, please communicate with Rev. G. A. Scarinci, 314 North 65th Street, Philadelphia.

The Bishop's Annual Address

Members of the Diocese of Pennsylvania.
My dear Brethren:

It is a great joy to present to you my annual message. It has been to me a very happy year. Although there is seldom a day when I do not make from one to three public addresses, God has given me such perfect health, that not a single speaking engagement has been cancelled or postponed in the entire year.

Another cause of great joy is the uniform kindness extended to me by every member of the Diocese. There is not only mutual respect and regard between the Bishop and his people, but he believes that the same deep affection that he feels for every member of the Diocese is reciprocated on their part. This takes away all the toil and burden of work, and makes his Ministry one of great happiness.

"And this I pray, that your love may abound more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Christ Jesus, unto the glory and praise of God."

Purpose of a Convention

The purpose of a Convention is not only to report to the Church the work of the past year, nor to pass such legislation as will help us in the administration of our work; but rather that from our mutual intercourse we may gain strength and inspiration and return to our posts with the sincere purpose of serving Christ more fully, and of bringing the power of His life to the help of the world.

First we think of those who having finished their course in faith, now rest from their labors.

Of the Bishops, there are:

John Poyntz Tyler
Theodore Irving Reese
Anson Rogers Graves
Cameron Mann

Of our Clergy, there are:

William Henry Cavanaugh
Thomas Bell
William James Cox—who for many years was Dean of the Convocation of West Philadelphia, and much beloved in his Church, and the man of his neighborhood.
William Fred Allen—a trained psychiatrist, who in the spirit of the Master gave himself unrestrictedly and lovingly to the unfortunate inmates of Byberry.
Simeon Lord Gilberson—second Dean of the Convocation of West Philadelphia; for many years Rector of old St. James, Kingsessing, and Secretary of the Evangelical Education Society.
Edward Marshall Frank
Lucien Moore Robinson—for many years Professor of Liturgics at the Philadelphia Divinity School, and Custodian of the Book of Common Prayer.
Floyd Williams Tomkins—probably the best known and best loved Clergyman in the United States.
Llewellyn Neville Caley—whose labors in the field of Religious Education were probably as great as any living Clergyman, and whose service was always voluntary.

Of the Deputies to the last Convention, there are:

Samuel Tobias Wagner
Richard P. Powell
John William Brock
Charles B. D. Richardson
Louis Pelouse Clark
Alexis duPont Parker

Of the former Deputies to the Convention, there are:

William Waterall
Benjamin Percy Chain
William Vernon Phillips
William Long Taylor
Frank O. Zezinger
Rufus H. Sanford
Edward Ellesworth Hendrickson

Of the noble women in the Diocese, there are:

Maude Fisher—who built and endowed Trinity Chapel, Crescentville.
Mary Elizabeth Avery—who was Librarian of the Diocesan Library.
Dorothea Emlen—Executive Secretary of the Church Mission of Help.
Catherine Ann White—great grand-daughter of Bishop White.
Matilda Baird—who labored so many years at the Church of St. Jude and the Nativity.
Elizabeth Price Martin—President of the Diocesan Committee of the Woman's Auxiliary, and forward in every good work.
Alice Lehman Edwards—widow of the late Rev. Dr. Robert A. Edwards and mother of the Rev. William Y. Edwards.

O may thy soldiers, faithful, true and bold,
Fight as the Saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia.

God takes the workers, but the work goes on. While we have not the advantage of their thought and effort, we have the inspiration of their lives. They being dead, yet speak. From their vantage ground we can think of them as looking down with intense interest upon our struggles, and we can say with the writer of the Epistle to the Hebrews, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith."

Work of the Year

We thank God for many things accomplished in the past year. On May nineteenth I dedicated the Dobbins' Memorial Infirmary at the Church Farm School. This splendid, well adapted, and equipped building was much needed and was given by that loyal Churchman, Mr. T. Munroe Dobbins, who has later built two houses at the Church Farm School as homes for married teachers.

On June fourth I blessed an addition to the graveyard of St. Timothy's Church, Roxborough.

On June tenth I participated in the dedication exercises of China Hall, Croydon. This is the private gift of Mr. George Wilkins, whose work for suffering humanity is so well known in our city. It is designed as a home for married couples.

On June nineteenth I laid the cornerstone of a Nave for St. Peter's Church, Phoenixville. Probably over a score of years ago, a beautiful Chancel was built and there was expectation that a Nave of corresponding beauty would immediately follow. For some reason it was delayed until money was left for this purpose by Mr. William H. Reeves. The Nave was consecrated November eighth by the Bishop of Lexington, acting for the Bishop of Pennsylvania.

On October eleventh I dedicated the Chancel and eight windows at St. John's Church, Cynwyd. The Chancel is a memorial to Mary Tirrell Hoyt, wife of the Rector Emeritus, and the windows are in memory of General Wendell P. Bowman.

On October twenty-eighth, at the Church of St. James the Less, I dedicated an Altar in memory of six generations of the Newbold family. This was the gift of Mrs. William J. Taylor.

On November first (All Saints' Day) I laid the cornerstone of St. Matthew's Church, Oxford Circle. This is to be combined with the Church of the Messiah, Port Richmond. A Charter for the combined congregations will be presented at this Convention. The building is now open for services and will be dedicated in the near future.

On November seventh I laid the cornerstone of a new and beautiful stone Church at Trinity, Swarthmore. It was opened for worship February 4, 1932. On Passion Sunday the Albert Hill Memorial window was dedicated in Trinity, Swarthmore, by the Very Rev. James M. Collins, Dean of the Convocation of West Philadelphia.

On December sixth the Parish Building at Christ Church, Pottstown, was dedicated by the Rector.

In January the permission of the Bishop and Standing Committee was given to the organization of the Parish of All Saints' Church, Crescentville. This was the former Trinity Chapel. About six years ago a new and commodious building was erected for this work by Miss Maude Fisher as a memorial to her sisters and brother. Miss Fisher, who died early in January, left a sum of $50,000 for the endowment of the work. The outlook is extremely bright.

On January seventh an Altar at the Church of the Holy Redeemer was dedicated by Archdeacon Bullitt.

On February twelfth I blessed the new Chapel of St. Michael's, Yeadon. This is a Chapel of St. Mark's Church, and is the gift of Mrs. John A. Brown, Jr., in memory of her mother, Mrs. Emily Pope Etting.

On April fourth I laid the cornerstone of St. George's Church, Oakmont, and a half an hour later consecrated the Church. This is one of the most beautiful Churches in the United States. It was the desire of Mr. George W. Nevil to build a Church in memory of his parents. He opened negotiations with Bishop Garland and placed the sum of $325,000 in his will for that purpose. Later he wisely decided to build it in his lifetime, completing it a few days before his death. With the Church, the Diocese has also an endowment of $250,000.

On April sixth I consecrated the beautiful Chancel of the Church of St. John the Evangelist, Philadelphia.

Four Churches held anniversary services. The Church of the Redeemer, Bryn Mawr, and St. John the Evangelist, Lansdowne, celebrated their fiftieth anniversary with dignity and solemnity. Grace Church, Hulmeville, and St. David's Church, Manayunk, each celebrated their one hundredth anniversary with a week of services which were beautiful and well attended.

The Rev. Edward Ritchie, during the past year, celebrated the fiftieth anniversary of his Ordination to the Priesthood. A celebration of the Holy Communion and a social evening commemorated the event in the Church of St. James the Less, of which he is Rector Emeritus and where he is much beloved.

In a cosmopolitan Diocese like Pennsylvania we are naturally called upon to minister to a large number of foreign speaking people. Saint Sauveur, a French Church, holds its services in Holy Trinity Chapel with the Vicar of the Chapel as Rector. It reports 354 baptized persons and 125 communicants. It is endowed and self-supporting.

Our Foreign Work

St. John's, Northern Liberties, has an English-speaking Sunday School, and occasional English services. By permission of the Bishop in accordance with

a Deed of Trust from the Rector, Church Wardens, and Vestrymen of St. John's Church, a Roumanian Orthodox congregation hold services also every Sunday.

We have four Polish congregations. One of these occupies the old Church of the Advent, York Road and Buttonwood Street, which reports 180 baptized persons and 107 communicants. Holy Redeemer is located on Richmond Street, with 421 communicants; a third, St. Mary's, occupies the Church of St. Stephen's, Wissahickon; and a fourth, Holy Trinity, has its own building in Conshohocken, with 179 communicants. All these Missions seem to be doing good work.

We have three Italian congregations. The largest, L'Emmanuello, is at St. Elisabeth's Church. Through the generosity of the Rev. Dr. Mockridge and St. James' Church, the Diocese has been relieved of the support of this work for the past two years. We want here to express our appreciation of this great kindness. St. Mary of the Annunciation is in Northeast Philadelphia. A new Church has been built for them this last year. They have 238 communicants. The third congregation is St. Francis of Assisi, worshipping in a rented building in West Philadelphia. Though less than a year old, the growth of this Mission is phenomenal.

In regard to our foreign work, I have no desire to permanently perpetuate it. We want services for those who do not understand our language, but their children should not be trained as foreigners but as Americans. There should always be an English Sunday School, a celebration of the Holy Communion in English, and a sermon in the same language. At St. Elisabeth's this is done, and with evident satisfaction. At the eleven o'clock service in English the Italian Clergyman takes part. The same is also done at St. Francis of Assisi.

Colored Work

There are fifteen places of public worship for colored people in the Diocese. St. Mary's, a Chapel of St. Mark's Church, under Father Craven; Philips Brooks, a Chapel of Holy Trinity Church, under the Rev. Edgar C. Young, D.D.; the Crucifixion, under the Rev. Robert T. Tabb, D.D.; St. Thomas', which is without a Rector; St. Simon the Cyrenian, a Chapel of Holy Apostles, under the Rev. John R. Logan, D.D.; Holy Spirit, under the Rector of All Saints, Moyamensing; St. Cyprian's, Elmwood, and St. Mary's, Chester, under the Rev. Arthur C. Moore; Ascension, West Chester, under the Rev. Cedric E. Mills; St. Cyril's, Coatesville, in charge of the Rector of Holy Trinity, Coatesville; St. Christopher's, North Philadelphia, under the Rev. James N. Deaver; St. Monica's, West Philadelphia, under the Rev. Richard Bright; St. John the Divine, under the Rev. H. DaCosta Harewood; St. Augustine's, under the Rev. Joseph H. Hudson; St. Barnabas, Germantown, under the Rev. E. Sydnor Thomas; and St. Augustine's, Norristown, under the Rector of St. John's, Norristown. In addition, work is also done at Lincoln University.

Each of these is doing fine work and most of the Churches have large congregations. It is a pleasure to visit them. It is interesting to know that in the above Churches we have over 3500 communicants, while the Diocese of North Carolina reports 807; South Carolina, 1207; Upper South Carolina, 319, or a total of 2383 for the two great states of North and South Carolina. These are the only three Dioceses that make a separate report for colored work.

During the last year we had the resignation of our much beloved Archdeacon Phillips. Having attained the ripe age of eighty-two, he desired to retire. He will long be remembered with affection by all.

Beside the above work, there are fifty-five Parishes and Missions that receive support from Diocesan Funds. Beside these a portion at least of the Chaplain's salary is paid at

Other Missionary Work

Galilee Mission
Mount Alto
State College
Seamen's Church Institute

Then we have many Institutions like the Episcopal Hospital, the Home for Consumptives, and the Church Farm School, etc. The work of the Diocese is varied and very important and makes its claim for your sympathy and support.

On my election as Coadjutor, a Canadian Clergyman said, "I suppose in the Diocese of Pennsylvania every Church is self-supporting." He was amazed when I told him there were seventy-four Missions and Aided Parishes. It is a great and wonderful work. To support these works requires large gifts from the Parishes. It is our policy never to give more for Diocesan than we appopriate to General Missions.

Divinity Students and Divinity Schools

One great duty of the Bishop is to protect the Church from unworthy, or ill-prepared Pastors. Most careful restrictions are thrown around the professions of law and medicine. Our reputation and property are affected by law, and our bodies by medicine. Therefore, the law of the land endeavors to protect men from the unprepared or incompetent in both of these professions. Our souls, the immortal part of us, are trained, protected and directed by the sacred Ministry, but there is no legal protection of this profession.

We have Ecclesiastical Canons, it is true, but they do not protect. A physician examines the body of each Candidate for Holy Orders to see that it is sound. Examining Chaplains examine the mind to see if it is functioning. The Bishop admits a Postulant, whom he has never seen until that moment. The Standing Committee passes upon his papers, signed by his Vestry, who in all probability would not know the Can-

didate should they meet him. The one upon whom we must depend then is the Rector, and sometimes it happens that he has had no familiarity with the Candidate and simply signs his papers because someone must sign them, and the poor fellow knows no one else, or has reasons unknown to his Rector for not applying elsewhere.

The Canon says the Bishop shall direct his studies; but nay! the Candidate directs the Bishop. He says, "I am going to such a College." "I will need so much help; but that is the College I will attend." After graduation he says, "Now I will go to such a Seminary." The Canons prescribe the time of Candidacy. He says, "Nay! I must have my time shortened." The Canons prescribe the studies. He says, "Nay! A dispensation can be granted from Greek, and I want it.' Of course, he does not get it. While I am Diocesan these must be some unusual reason for shortening time; and no one under thirty-five years of age shall get a dispensation in Greek. Every Priest in the Church of God ought to be able to read the New Testament in the language in which it is written. It is the source book of our profession. Every Candidate for Holy Orders should spend the Canonically prescribed time in thought and prayer before entering the sacred Ministry, and our definition of Consecration should be, "willingness to do hard things for Christ."

We are not suffering for want of Candidates. The time has come when more men apply than can be placed. The Divinity Schools make their selections by scholastic attainments; but they are not the only nor the greatest thing that should be sought in a Candidate. There ought to be an intelligent conviction of the truth of the divine revelation in Jesus Christ. The purpose of the Divinity School is to furnish him with an equipment whereby he can teach and defend this conviction against the world.

Every professor in a Divinity School is supposed to believe the doctrine of Christ as this Church hath received the same, and by the absolute devotion of his life to his particular branch, to be able to fortify the students committed to his care. They enter the School believers, they should come out warriors for their faith. There ought to be closer connection between the people and the Divinity School. I wish that in this Diocese an annual offering would be taken in every Parish for our Philadelphia Divinity School. The School needs it. With expenses of more than twice the income from endowments, it must have annual support from other sources.

On April 17, 1932, the report showed that the Churches of the Roman Communion in the Archdiocese of Philadelphia had collected $283,498 for the support of St. Charles Seminary at Overbrook. One Church in the southern part of our city contributed over $26,000; another in the Kensington district gave over $12,000, and a Church in the depressed coal regions sent over $3000. Such sums show the possibilities of an annual offering for Theological Education, and the intense interest of our Roman brethren in this work. The pressing need of our own Seminary is not the only or the greatest reason for my requesting an annual offering. I want every member of this Church to be intensely interested in the Institutions that train the future trainers of the souls of men. They become not only our spiritual directors, but the directors of our children and our children's children in the one thing that is of vital importance.

Sunday Schools

The Diocese of Pennsylvania has for many years been outstanding for its Sunday Schools. We are not, however, having the numerical growth which we should. While we had 56,475 communicants in 1912 and 73,108 in 1931, an increase of 30 per cent, an increase larger than the increase of population, we had the loss in our Sunday School. I called attention to this decline of the Sunday Schools in my last Convention address. Every Rector should endeavor to see that the youth of his Parish, whether of Church families or not, is sought out and brought within the influence of Christian instruction. We owe it to God as his representatives; we owe it to the youth himself; and we owe it to the community. Judges of the Court have many times borne witness to the fact that children whose early lives have been brought under the influence of Church Schools are seldom brought before them.

Religious Education

Our Director of Religious Education has resigned to return to Parish life. He, however, promised us all the assistance we may need. There is a force of most efficient volunteer workers in the department, and they assure me that they will endeavor to carry on the work already undertaken, with the advice and counsel of Mr. Seymour. Many teacher-training courses have been given each year and have had remarkable attendance. They will be continued during the coming fall and winter. If possible, I want to include in this department religious work in colleges and schools. We are doing this work. but not as efficiently as it could be done. Many Rectors (notably the Rector of Trinity Church, Swarthmore) are opening their homes to the students and bringing to them, from time to time men of marked influence with youth. We have a college Pastor at the University of Pennsylvania who has just completed twenty-one years of faithful and effective work at that Institution. If and when we select a Director of Religious Education, this college aspect of our work will be borne in mind.

Confirmation

In my last Convention address I spoke of the Bishop's visit for Confirmation as being his one opportunity of seeing and knowing all the members of the various congregations; and stating that although these visits are freqnently of necessity on other times than Sunday, it was still not only desirable but possible for nearly every member of the congregation to be present. I want to say how gratified I have been to see the great increase in the

size of the congregations. It is always a pleasure for me to meet with the people of the Diocese. It is a cheer and help to those confirmed, to see the older members present to welcome them into the working force of the Parish.

Over and above this there is no greater stimulus to the desire for Confirmation than to see a Confirmation service. The service itself is beautiful and impressive; and the sight of thirty, forty, or fifty men, women, and children all seeking God's strength for the performance of their Christian duty and the winning for themselves of Eternal life—is there anything more persuasive and compelling?

Social Service

Two specialists from the National Council made a thorough investigation of the work of this Diocese with the view to suggesting improvements. In many departments changes were suggested, some quite radical. The Department of Social Service and Institutions they declared was the best of all our departments, and better than any such department within their knowledge.

This condition is largely due to the fact that for years we have had as our Chairman and leader, Mr. Clinton Rogers Woodruff, now the distinguished Director of Public Welfare of Philadelphia.

The care of children committed to us by the Courts of our five Counties, is the last work undertaken by this department. The cost of this is considerable and will be constantly increasing. It is, however, worth it. We ought to take care of our children. We want at least one full-time worker to be present at Court; and a very considerable sum of money for the support of the children. The wonderful fruitage of this work in manhood and womanhood is beyond computation.

The Woman's Auxiliary

What the Diocese of Pennsylvania owes to its women cannot adequately be expressed in an annual address. Each Convocation has its Auxiliary or Aid having general meetings, sometimes attended by hundreds, twice or three times a year.

We have also the Diocesan Auxiliary with its separate sections for every department of work—Diocesan, Foreign, Domestic, Indian Hope and Colored. In no Diocese is there a better informed or more generously disposed body of women than we find here. Their intense interest in every phase of missionary life; their efforts to bring the missionaries in contact with the people; and their increasing labors until the wants of the Mission field shall be supplied—these show their wonderful work in this great Diocese.

Diocesan Contributors

For many years it has been necessary for the Bishop to meet the Missionary Deficit by a wild effort to get from $50,000 to $75,000 between December fifteenth and January fifteenth, the date of the closing of the books. This year, owing to the financial depression, the Parishes were not able to promise as much as in previous years, and the outlook was very depressing.

The idea was then adopted of forming a body of Diocesan Contributors. In many Parishes there are individuals who can give a fair share to the Parish Quota, and yet be able to send a considerable gift to the Diocese direct. In this way the Deficit can be provided for, without the frantic eleventh-hour effort. We have been gratified by the response. While we are far from our goal, over $57,650 has been subscribed to the Deficit and over $6350 for the Whitsunday Offering for the National Council Deficit. We hope that many more will send their gifts. Our idea is to make this a permanent organization, so that our Missionary work, and especially our ill-paid Missionaries in the field, will not suffer because of failure of the Parishes to meet their quotas. Many of our weaker Parishes and Missions cannot do it. It is hoped, however, that in every Parish a well prepared and well conducted Every-Member Canvass will be made, that we may interest the entire Church in the whole work of the Church. Have your director and committees appointed before summer that the work may be taken up at once in the fall.

World Conditions

In conclusion, I want to speak on world conditions and their relation to the work of the Church of God. I will not attempt to give a picture of the world today. Loss and unemployment are on every side. Some who were wealthy are now on the verge of poverty. Those who felt that a will and an ability to labor were sufficient assets to claim a living from the world, have found no field in which to invest these assets.

The country will not allow a man to starve, but feeding a person and doing nothing more will not improve his condition. There have been most generous outpourings of money, but no one has successfully suggested a remedy for the condition. Reduction of wages may be the means of reducing the prices of all things, so that the reduced amount may have the same purchasing power as the larger amount. Shortening the number of working hours may give work to a larger number, but the closing of plants will cut off the power of the working man to purchase; and will greatly delay the return to normal conditions.

In 1893 we had a depression. The day after the presidential election the whistles blew and the announcement was made that a large textile mill would open the next week. The Vice-President of that mill said to me, "We are stacked with goods to capacity. We have not a single order. We must, however, give work to the people that they may be able to purchase. They will go to the retailer; he to the wholesaler; the wholesaler will eventually come to us. We will get no money for a year, but unless we put money in the workingman's hands, there can be no resumption of industry." I think his logic good.

I want to speak not on the economic side, on which I may not be capable of speaking, but on the moral side. How did the world get into this condition? If we know the road in, we might find the road out. I

can sum up the situation by saying that in large measure it is produced by selfishness and sin.

The idea of business is the exchange of services, that both buyer and seller may profit. Mr. Chesterton says, "Trade has been put in the place of Truth. Trade, which in its nature is a secondary and dependent thing, has been treated as a primary and independent thing; as an absolute."

Men make, not what they think will serve, but what they think will sell. It is not to give something to the world that will actually be of value, but to produce something that will get them a monetary return. Should sales be poor, instead of seeking some other supply of human need, they train men in salesmanship, that they may force their goods upon unwilling purchasers; and show men who have little or no money how to get a momentary pleasure at the risk of future distress.

Human sin also plays its part. In the manipulations of stocks so that their weaknesses are hidden until the issue is floated on the unsuspecting buyer; in the offering of collateral of known worthlessness by favored borrowers, sometimes officials of the bank, men in whom their fellows have confidence; then there are cases of actual embezzlement. This is not business—this is sin. These things, if not the primal cause, have greatly added to the seriousness of the situation.

Jesus Christ is the antidote for sin and selfishness. "He was manifested to take away our sin." "Whether is greater," he asks, "he that sitteth at meat or he that serveth? I am among you as he that serveth." The world wants to sit at meat; Christ teaches us to serve. As selfishness and sin dug the way into our wretchedness, so I believe that sacrifice and service will point the way out. Christ is the embodiment of sacrifice and service. There never has been a time in the history of the world when it more needed Christ than now. Woe to the world if it does not get a great lesson from the present condition. God only is to be loved. He alone abides when other comforts flee. For many, other comforts have fled; do they know God enough to feel His presence and support?

O Jesus! if in days gone by
My heart hath loved the world too well,
It needs more love for love of Thee
To bid the cherished world farewell.

Take all the light away from earth,
Take all that men can love from me;
Let all I lean upon give way,
That I may lean on nought but Thee.

What shall we say about our great Missionary fields? Shall we withdraw men now, when the world needs them most? Shall we say that economic conditions make it impossible to bear the message of the Gospel. Our Missionaries have gone in simple faith that the Church would sustain them. In the best of times they have been given salaries barely enough to keep soul and body together. They could not provide for the future. The local income now has almost ceased. In one middle west very weak Diocese, forty coal mines have closed. The sole support of forty Missions has been taken away. The National Council has reduced the salaries of all Missionaries ten per cent, bringing them down to want, and making it almost impossible to assist their suffering parishioners. Unless the National Council received $400,000 at Whitsunday they say a further cut must be made. That Council asks our Diocese for $30,000 to make up this amount. We have in addition nearly $40,000 to make up what we have told the National Council to expect of this Diocese. Brethren, we can do it. God has blessed us. We may have lost, nearly everyone has; but we can show our thankfulness to God for what we have, by giving liberally of the gifts that He has bestowed upon us. Millions have been given to feed the hungry. I thank God for it. I wish twice as much might have been given; but we cannot starve the souls of men and withdraw work just at the time when the world needs it most. Our Christianity is standing on trial. Jesus Christ is looking at us, our pleasures and our luxuries and saying to each, "Lovest thou Me more than these?"

May the God of Peace make you perfect in every good work to do His will.

RELIGIOUS HOUSE PARTY AT BRIARCLIFF LODGE

The Groups, a First Century Christian Fellowship, held a ten-day religious house party, April 22 to May 2, at Briarcliff Lodge, on the hills overlooking the Hudson river, an hour above New York. They filled the hotel and overflowed each week end, four hundred or more at a time, and not less than twice that number in all.

The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, headed several score Americans in the preparation and conduct of the enterprise, and the Rev. Frank N. D. Buchman led thither from England a traveling team of twenty-four made up of English, Scotch, Dutch, South and Americans returned. The number of names together were about a hundred and twenty. They included Philadelphians like Thomas B. Lippincott, Charles Haines and Samuel Scoville, Jr.; Church clergymen: Revs. John Watt of Pittsburgh, John Cuyler, J. Herbert Smith, Cleveland Hicks, Joseph R. Lynes, John Runkle, Norman Schwab, Harvey Zuckerman and C. B. Runnalls; Deaconess Whitaker; seasoned leaders, as Sherwood Day, Loudon Hamilton, Scoville Wishard, Hanford and Kenaston Hicks, Eleanor Forde, Margery Speakman and George W. Hall, lay member of the National Commission on Evangelism.

The visiting teams were colorful and various. Young James Watt's soft, earnest voice and short stature seemed suited to his present mission, but he was a firebrand from his boyhood, became an impassioned Communist and led the general strike in Scotland. Mrs. Alexander Whyte's grave dignity and silver hair are known in Geneva and in League of Nation circles from Shanghai, east and west. Jonkheer Eric van

Lennep is remembered in Philadelphia. Count John Bentinck, of the Hague, evangelized alike the starving peasantry of Hungary and the Diplomatic Corps. Undergraduate and debutante, trained nurse and retired Colonel; all witnessed by word and the quality of their life to the power of Christ to meet every problem, and to the principles of the New Testament as the only answer to human need.

Such a house party is simply a concentrated focussing, at one time in one place, of a movement continuous and diffused, whose purpose is the conversion of individuals for the service of the world. Little problem folk can be changed into big, surrendered, consecrated persons. It is possible to personalize world problems, and depersonalize self for the Glory of God and the service of man; and to articulate Christianity to meet the challenge of most articulate evil. At a house party, lives are changed and potential leaders trained; as St. Paul prayed for the slum dwellers of Corinth, that they might be increased, enriched in all utterance. The witness is at Jerusalem, where everyone knows you and you are tempted to play the coward and your very speech betrays you. At Samaria, where they hate you, and you may have hated them. and where else? In every continent the troops are on the march. There is a wind that stirs across the face of the whole earth today; and a breath of it was the breeze that blew at Briarcliff.

CHARLES JARVIS HARRIMAN.

GRADUATE DEACONESSES AWARDED DIPLOMAS

The Church Training and Deaconess House of the Diocese of Pennsylvania, located at 708 Spruce street, Philadelphia, will hold its Commencement Exercises on Thursday, May 26, at 3 P. M., at St. Peter's Church, Third and Pine streets. At the Commencement Exercises Bishop Taitt will officiate. The sermon will be preached by Rev. Stanley V. Wilcox, rector of St. Paul's, Chester, who is the instructor in Old Testament at the school. Students who receive diplomas this year are Miss Elizabeth A. Jenks and Miss Margaret Lowman of the Diocese of Pennsylvania, Miss Maude Cutler of the Diocese of East Carolina, and Miss Janet M. Cox of the Diocese of Rochester.

Since 1891 the school has offered a two-year course in religious training to women who desired to devote their lives to the service of the Church. To it have come college graduates, normal school graduates, trained kindergarteners, trained nurses, teachers, musicians, artists. Graduates of the school have gone out to varied fields of activity to parochial and diocesan work, to the far distant mission fields and to the missions of great cities, into institutions, settlements, prison and court work, and nursing service. A count from records which are known to be

Front row, left to right: Misses Elizabeth A. Jenks, Margaret Lowman; rear row, left to right: Misses Maude Cutler, Janet M. Cox.

incomplete, show that there have gone from this Church training school, ten women to Africa; thirty-seven to China; twenty-two to Japan; thirty-four to Alaska; five to Mexico; eighteen to missions to the Indians; sixteen to the islands of the sea.

The house is under the management of a Board of Council, the officers of which are the Bishop, President ex-officio; the Warden, Arthur E. Newbold, Jr., Treasurer, and Charles Sinkler, Secretary and a Board of Managers of whom the president is Miss Julia U. Sinkler; Vice-President, Miss Ellen Morris; Secretary, Mrs. Howard Wurts Page; Treasurer, Mrs. Robert F. Jefferys.

Dr. Edward M. Jefferys, rector of St. Peter's, is the school chaplain. Archdeacon James F. Bullitt is warden of the school; and Rev. Frederick E. Seymour, the newly-appointed Vicar of the Nevil Memorial Church of St. George, is the director of curriculum.

Other members of the faculty are: Rev. Henry S. Paynter, instructor in Church Worship; Rev. Francis C. Steinmetz, New Testament; Rev. Hugh L. Willson, History of Bible; Rev. John K. Shryock, Comparative Religions; Dr. Wm. H. Jefferys, Christian Mysticism; Rev. and Mrs. Wm. M. Sharp, Sociology and Case Work; Dr. Orville C. King, Hygiene and Sanitation; Mrs. John E. Hill, Christian Missions; Miss Ethel M. Springer, Dean, Psychology.

BROTHERHOOD ASSEMBLY PLANS TO MEET MAY 21

The Regular Spring Meeting of the Philadelphia Diocesan Assembly of the Brotherhood of St. Andrew will be held at Old St. Davids, Radnor Township, on May 21.

This old historic Church is a mecca for many Churchmen throughout the year and is of unusual interest in its colonial charm and simplicity. A program of special interest has been planned. In the afternoon games will be staged by the Boys' and Young Men's Divisions. Evensong will be held at 5.15 P. M., with address by Mr. Harrison Matsinger, recently from the Educational Mission for the Philippine Islands and China. Supper will be served at 6 P. M. for the entire Assembly. At 7.45 P. M. the evening service will be held, with Mr. Robert Bradford, of Kensington Lighthouse, Phila., as the speaker.

MARRIAGE RETURNS

By an Act of the City of Philadelphia all clergymen living in the city are required to register with the Board of Health, at City Hall Annex, and to obtain from that office blanks on which marriages must be returned. Neglect of such return carries with it a fine of $10 for each offense. This is in addition to the return of the blank on the marriage license.

The Board of Health has asked the Bishop to call this matter to the attention of the Clergy since it is of great importance in the proper keeping of their records. They will be glad to mail a book of blanks to those who ask for them.

RICHARD J. MORRIS,
Secretary of the Diocese.

WHO ORDERED THIS BOOK?

The Library Committee has in its possession a book in German which bears the title "Das Christiliche Altargerat In Seiner Geschichtlichen Entwicklung." The book was apparently ordered by the late Miss M. E. Avery, at the request of some individual.

If there is anyone who ordered this book kindly communicate with the Librarian, Miss Miriam V. Cairns, Church House, 202 South Nineteenth street, Philadelphia.

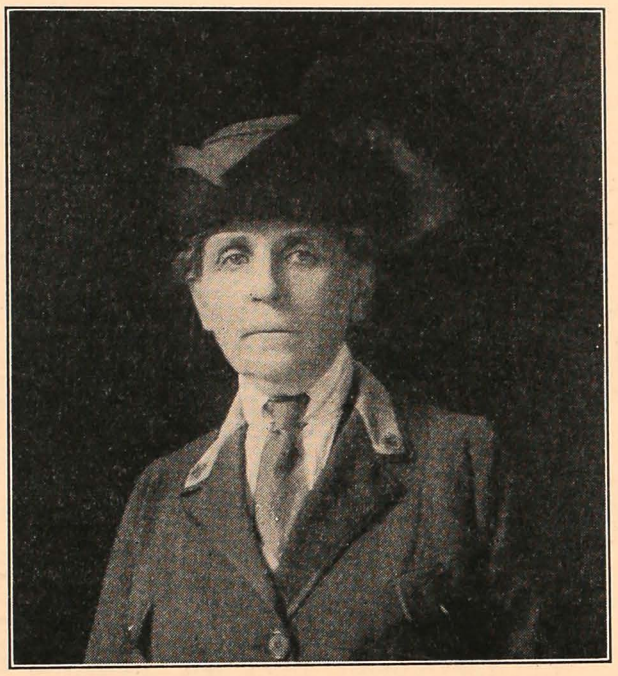
FOR RENT

By May first. Furnished, modern, second floor Apartment, six rooms, private entrance, heat and light, continual hot water. Close to St. James'-the-Less Church. Reasonable. 3121 N. 33rd Street.

The Passing of a Leader Among Churchwomen

In the death of Mrs. J. Willis Martin, on April 5th, the city and the state mourns the loss of a unique leader in all movements of civic life that bettered conditions for the under-privileged and spurred their more fortunate sisters to works of mercy and wider vision.

To her all the Garden Clubs of America owe gratitude and thanks as their originator. She organized the Emergency Aid and founded Warburton House as a hotel for women.



The late Mrs. J. Willis Martin

But it is not for any of these worthwhile things that she is remembered by the women of her church today who were privileged to work with her and to be inspired by her.

For thirteen years she had been Chairman of our Diocesan Committee, which is quite unique in Woman's Auxiliary work. Constantly she broadened the scope of its work, adding prison visiting and work for the women in Moyamensing, starting the suppers for undernourished children in Kensington and South Philadelphia, working up a motor messenger corps that could be used to aid the overworked Social Service visitors. Her brain teemed with new ideas and new visions of help. All phases of Church work in the Diocese were presented in her well-planned monthly meetings, so that every worker felt Mrs. Martin's interest and knowledge could be counted on to the uttermost, and each now mourns the loss of a dear personal friend.

Anyone who heard her conduct a meeting of that Diocesan Committee knew her as an outstanding Christian leader "with malice towards none, with charity for all" and with deep faith and love and devotion to her Master Christ.

She wonderfully exemplified Bishop Brent's test of a saintly character, "one whose life was filled by sincerity, simplicity and humility."

She never wanted the least credit for anything she did. Perfectly fearless in expressing her honest convictions, she was entirely willing to consult others and abide by their decision when once convinced of their wisdom, even when it involved changing her own plans.

Her well-rounded life with its great diversity of interests was that specially won for her the admiration and following of young women. They saw a woman in the far front of things social, political and philanthropic, yet who frankly said that the work dearest to her heart and most worth while was her work for her Lord and Master in His Church.

She gave great thought to her little talks with the younger leaders in the Woman's Auxiliary, feeling it vitally important for them to realize there was nothing narrowing in Church work, and that the call to service in Christ's name was just as vital a challenge today as the call to the service of the nation in war time.

One of her friends said "The papers talk about her fine executive ability; they don't speak of her lovableness," and that was indeed the inner heart of all her great power. At the little Memorial meeting of her own Diocesan Committee someone quoted Lowell's lines:

"She doeth little kindnesses,
Which most leave undone, or despise:
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes."

Nothing was too small to be done for the easing of another. Her notes of congratulation or sympathy were possessions to be treasured. Mrs. Markoe, to whose influence Mrs. Martin attributed her zeal in Church work, said of her, "Lizzie was a wonderful example of a woman who used all her ten talents."

She has left us a glorious example. It will take a host of women to lift and carry the mantle that has slipped from her overburdened shoulders, but the most worth while memorial her friends and fellow-workers could possibly make to her would be a united consecrated determination to carry on the manifold works she started and to do it as she did in His Name.

"Remember thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, she may go from strength to strength in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen." K. W. H.

MEMORIAL SERVICE HELD BY DIOCESAN COMMITTEE FOR MRS. J. WILLIS MARTIN

At the Diocesan Committee meeting on April 6th there was a half-hour service by friends and fellow-workers of Mrs. J. Willis Martin, of which Committee Mrs. Martin had been a leader for many years. In the silence of loving thoughts of her, now and again someone would speak for a moment about her.

One woman said: "Her father's pew was in front of ours in Church. I used to see her as a little girl who had sometimes to be gently quieted by an admonishing hand as she sat with her brothers through the long service. Going to Church was a great occasion for one so small and so eager."

Another said: "We lived near them in town and I knew her as a young and very energetic girl who had an immense faculty even then for neighborliness. It wasn't only for the neighbors who lived on Walnut street, but for those who lived on the little streets facing the back gates of Walnut street. I remember the Christmas tree for those particular neighbors and how all the children from those little houses were marshalled in to receive the gifts chosen specially for them and marked with their names."

And another said: "Just last month she wrote a note to me—and those notes in her own hand that she took time to write were always marvels to me—and

(*Continued on page 365*)

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

The Church's Ministry to the Isolated

I feel that in no way can this subject be more admirably set forth than by quoting from Miss Edna Eastwood's little paper book, with the above title,—which may be had without cost from 281 Fourth avenue, New York.

"Ministering to the isolated is one of the oldest missions of the Church. In the early days of Christianity there was no definite place for worship, and Christ and His Apostles and followers went through the countryside calling together little groups of people —sometimes in homes, sometimes outdoors and sometimes in public gathering places. . . .

"But as the number of followers grew, and the territory for which they were responsible was enlarged, the Apostles found that they could not reach all the people under their care in person, so they began writing epistles which still, through the New Testament, carry the Christian message to people all over the world.

"Since the days of the Apostles this type of ministry has been in constant use. In this country the Church Periodical Club ministers to lonely people through books and magazines, and encourages an exchange of letters between those who live and receive them. This is good as far as it goes, but the Club is unable to provide many of the Church privileges which isolated people lack. Local Church leaders have been trying to establish Home Departments and teach by mail, but very little organized diocesan effort was carried on until the Church League for the Isolated was formed. This League set about finding diocesan leaders—women who were willing to conduct a friendly correspondence with isolated people within the diocese and to draw them into the life of the Church: the results were far-reaching.

" . . . National leadership has proved a stimulus to local leaders, with the result that today the work is a definite part of the program of nearly every diocese and district. As a result thousands of adults and children are now enjoying a fellowship within the Church, and many who otherwise would have been neglected have been baptized and confirmed. . . . It is giving help to those who are carrying on social service work in city institutions. It is cheering the sick, the aged, the deaf, and the blind.

"Through this ministry Church people are helping many souls to find Christ through the richness of Church life."

It was this work that in 1929 Mrs. Woodward was urged by the National Council to undertake in Pennsylvania, and that the League of Intercessors, started a few years before under the inspiration of Mrs. Binney's work in Rhode Island, by Mrs. Wm. J. Haines, developed into. It has not as yet reached the ideal that we aim to attain eventually; that will depend to a very great extent upon the co-operation of the Bishop, Clergy, and laity—men and women—of the Diocese. Through the faithful efforts of its chairmen in the Convocations, it is bringing cheer and a new sense of Church fellowship in persons in various walks of life and in varying degrees of isolation and our Bishops have brought joy to many by an annual Christmas letter, and Bishop Taitt has inspired us by his sympathy and encouragement.

Our aim is to make very sure that no man, woman, or child in the Diocese of Pennsylvania is out of touch with the blessed privileges of his or her membership in the Church. We beg that the Clergy, often overtaxed in time and strength, will let us be of use to them. With the co-operation of the Church Periodical Club, Daughters of the King, the Guild of St. Barnabas for Nurses, the Girls' Friendly Society, and, we hope, the Church Mission of Help, we should be of service to many.

I wish there were space to tell of many incidents in connection with the work—of the young girl who was helped to get an artificial leg, and so enabled to get to church; of books in Braille for a blind man to read to his one hundred-year-old grandmother; of children in Correspondence Church Schools; mothers with big families helped in Church training for their children; and, above all, the appreciative response to the call for service in Prayer for the work and the workers of the Church; and many facts too intimate to tell.

We have a small Lending Library in the Department of Religious Education at the Church House, 202 South Nineteenth street, on the third floor, and the one at the Church Missions House, New York, will send a list on request, with material in Braille and Church Correspondence teaching—all free, postage included.

The names and addresses of the Chairmen of the League for the Isolated in the Convocations were given in a recent edition of THE CHURCH NEWS and in the WOMAN'S AUXILIARY NEWS LETTER, and will be gladly furnished by the Diocesan Chairman, Mrs. Charles Biddle, Andalusia, Pennsylvania, with any other information desired.

LETITIA GLENN BIDDLE.

(*Continued from page 363*)

asked me to go with her to the Flower Show. She said to me that she and I needed now and then to see something beautiful to illuminate our drab lives. I wondered at first why she called her life a drab one. I knew mine as a Deaconess was, led face to face with poverty, but hers was so full of other things. And then I remembered that in her work on the Welfare Board she came day after day face to face with the dire poverty of the whole city."

And another said: "What she began she stuck to pertinaciously to finish. Perhaps her remark on the day she fell ill was really symbolic. She said, 'I am very tired, but as I finished everything for today I can rest.' "

And another said: "I went to her when I was asked to undertake the work that I am now doing in the prisons to ask her how I could possibly undertake it, and she said, 'You can only do it by taking Jesus Christ with you into those corridors.' "

And another said: "I feel that I must tell what Mrs. Martin has been to the young Churchwomen of today. Her well-rounded life has been our inspiration and our guide. She has certainly left with us her spirit to carry on."

And they all said: "No one can take her place."

Bishop Taitt came to give his testimony and to pronounce the Benediction.

SARAH D. LOWRIE.

ELIZABETH PRICE MARTIN

By Her Rector

Mrs. Martin, who died on April 5, was for many years Chairman of the Diocesan Committee of the Woman's Auxiliary. A memorial drawn up by that body appears elsewhere in this issue. The Church is grateful for what she accomplished in the way of Diocesan work, but it is even more thankful for her life, for she set forth the power of Christianity in outstanding fashion.

The first quality that impressed those who knew Mrs. Martin was her enduring simplicity of life. "The things that are seen" were to her mind "temporal." She was entrusted with a certain share of this world's goods. Few have invested them more richly. What she spent on herself properly enriched a life that was perpetually being given away

But an even more telling quality was her sympathy. It was directed by a mind which unerringly embraced the truth whether it concerned a person, a plan, or a situation. It was always directed with charity and without a ray of sentimentality. It is unusual to find a "busy" person who was so willing to lay herself at one's disposal, but it is a mark of greatness to offer outstanding talents to so many individuals. Thus her sympathy made her first of all a friend. She was never too abstracted to know who was in need in Chestnut Hill or to send the particular kind of aid that would do the most good. That often meant going herself. The world might be the theater of her operations. But notes, gifts, and messages poured out from her house in a never ending supply. She must have had a long list of people to pray for, for God certainly worked through her upon individual souls.

This same sympathy also led her to be a statesman. She saw and deplored the ills of society and sometimes planned for quick relief to heal them, but always she kept people's ultimate welfare in mind. So in her manifold activities she had no patience with expedients. She was rather concerned with grand strategy. And that is where her religion came in. It was only when a matter was settled in God's way that she knew it could be settled right.

She was most extraordinarily free. She never allowed herself to be anxious about anything. She did her best and then cheerfully took what came. For results she felt she had no responsibility. The reason that she was free was that she was utterly selfless. She cared nothing for what might happen to her. Thus she could be good-tempered always and unafraid.

One cannot here catalogue her virtues. But this remains to be said. Back of her character lay a thoroughly surrendered soul. Hers is a testimony to the sweet uses of religion and to the power that flows out of a heart in which Christ has been enthroned as Master.

MISSION STUDY CLASSES HOLD CLOSING SESSION

The Rev. Dr. Sherman, National Chairman of Adult Educational Work, was the guest speaker at the Closing Session of the Mission Study Classes held in Holy Trinity Parish House, Philadelphia, on April 4. Gifts of the classes held this past winter and during Lent were handed in following the Creed and a prayer by Dr. Sherman.

Bishop Taitt in his address paid a high tribute to the faithful work of Mrs. John E. Hill, who has been Diocesan Educational Secretary for seven years.

Mrs. Hill spoke of the great hospitality always shown to all in the Diocese by Holy Trinity Church, and of how greatly everyone missed the presence of Dr. Floyd Tomkins. Dr. Tomkins' son responded in a few cordial words, and added that he hoped to soon see the men of the Diocese as much interested as the women.

Mrs. Arnett read a beautiful resolution to Miss Mary Avery, who passed from this life so suddenly a short time ago. Mrs. Arnett also announced the decision of the Calendar Committee to discontinue the editing of the *Church Missionary Calendar,* as the present edition had not been nearly all sold, and there remained a deficit of about five hundred dollars.

Mrs. Hill in her report told how profoundly grateful she was to all the leaders of classes who have never failed either the Church or herself. She realizes that education is a slow process, but believes that mission study is now on a firm basis in the Diocese. Money is one of the visible results of interest, and the Church of St. Thomas in Archahai, Haiti, stands today as evidence of the practical interest of the Mission Study Classes. The Alumni will give this year three scholarships, one of one hundred dollars to St. Agnes' School, Kyoto, Japan, another of fifty dollars in Liberia, and one of fifty dollars in Honolulu.

Classes this year have been held in eighty-eight parishes, and the gifts so far have amounted to $1138.70. This will be sent to Mrs. Grafton Burke, at Fort Yukon, Alaska, for the support of thirty-two little orphans whom Mrs. Burke has adopted. H. C. B.

ELECTION OF OFFICERS BY WOMAN'S AUXILIARY

The Annual Meeting of the Woman's Auxiliary was held in Holy Trinity Parish House, on Wednesday, April 27. Officers elected and now in office are:

Honorary President, Mrs. John Markoe; President, Mrs. John E. Hill; First Vice-president, Mrs. Edward Ingersoll; Second Vice-president, Mrs. B. Franklin Pepper; Third Vice-president, Mrs. William Hewson; Secretary, Mrs. Murray H. Spahr; Treasurer, Mrs. Jaspar Nicolls; Treasurer, U. T. O., Mrs. John Van Pelt; Superintendent, Mrs. Theodore S. Paul.

LETTER FROM MRS. HILL

Dear Auxiliary Members:

I want to thank all of you who cooperated in the Educational Program this past year and helped make possible, not only the report of work done, but also the offering of $1325.

I wish I could stop right here, but I must remind you that if we are really going to do the job we set out to do and give the children in Mrs. Burke's care sufficient food for the coming year we need $1500. If your Auxiliary has not contributed it is not yet too late. Offerings should be sent to me at the Church House. With a little extra effort the goal can be reached and Mrs. Burke's mind relieved of this one responsibility.

THE WOMAN'S AID
of the
Convocation of Norristown
will hold a
"COUNTY FAIR"
Saturday, June 11, 1932
From 2 to 9 P. M.
(daylight time)
at
THE MAPLES
The home of
Mrs. E. Druitt Crawford
Penllyn Pike, between Morris Road and Skippack Pike
Supper, 5 to 8
For the benefit of the missionary work of the Convocation.

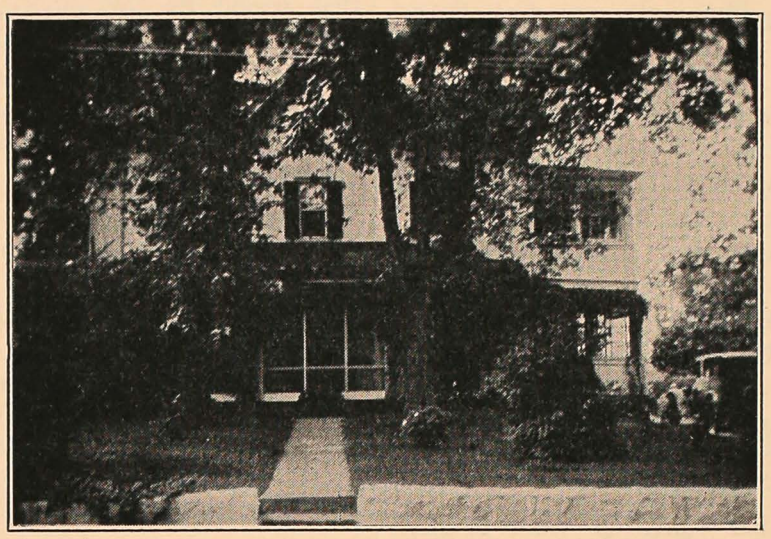
Directions from Phila.

Auto through Chestnut Hill to St. Thomas, Whitemarsh, where signs will point direction.

By P. & R. train to Penllyn Station, where autos will meet trains.

In case of rain St. Thomas Parish House will be used.

"THE MAPLES," PENLLYN



Where the Woman's Aid in the Convocation of Norristown will hold its County Fair on Saturday, June 11, from 2 to 9 P. M.

ANNUAL GARDEN PARTY OF THE GIRLS' FRIENDLY

This annual event has now evolved into an event with three names to fascinate the young folks and the lovers of the outdoors—COUNTRY FAIR, PICNIC, BARN PARTY. It will again this year be at Sabine Farm, in Ardmore, on Saturday afternoon and evening, June 4.

By Mrs. Winthrop C. Neilson's kind invitation this event will again be held in the great out-of-doors at Youngsford Road and Williamson Avenue, in Ardmore, and all the attractions of such an event will be there. The hay wagon, which last year was so popular and which climbed the daisy-strewn hill and literally disappeared beyond the horizon, also a pony cart for small kiddies, games, fortune tellers and all the sales that usually come along with outdoor affairs. A delicious picnic supper will also be available. Tickets, as usual, are 10c each and may be used as cash.

An added attraction this year will be the performance of the winning play in the G. F. S. contest. And what wondering there is as to which Branch is to have than honor! Tickets for this and the dance to follow—for adults, 25c and children 15c.

Everyone will be welcome—members and friends alike.

SUSTAINING MEMBERSHIP IN THE GIRLS' FRIENDLY

"The membership takes itself two-thirds of the way" is the announcement on a leaflet just put out by the National Girls' Friendly Society, inviting people interested in its work to help "take it the other third." This leaflet is a concise statement of the program of the Society which is "keeping in step" with the needs of girls today—their need for friends, recreation, worship, service to others, and direct help in this time of economic stress. This is done through the work of 4628 volunteer leaders, aided by a national office and field staff.

The active workers of the G. F. S. (called "associates") are endeavoring to secure as Sustaining Members those who are interested in girls and would like to contribute their financial and moral support to the work of the Society. This plan of securing Sustaining Membership has received the endorsement of the National Council of the Church which, in 1927, asked the Society to consider ways and means of providing for its own support.

In the Diocese of Pennsylvania the work has been proceeding quietly for more than a year. Something over one-half of the three-year quota—$4200—has been raised, and many new friends gained for the Society. Any amount, from one dollar up, is gratefully received, and gifts may be made in one payment, in two or in three payments.

The Diocesan President, Mrs. Spiess, will be happy to give further details of the Sustaining Membership plan to anyone who is interested.

Rev. Floyd W. Tomkins, Jr., welcomed the Society on the part of Holy Trinity Parish, and assisting ministers were Rev. Gilbert E. Pember, D.D., Rev. Percy G. Hall, Rev. Henry Stuart Paynter and Rev. John E. Hill, who took the various parts of the service.

Canon Ernest Earp, of the Church of the Redeemer, Bryn Mawr, Pa., preached a most inspiring and spiritual sermon from the text, "The Master is come and calleth for thee."

NEWS FROM ST. BARNABAS GUILD FOR NURSES

On Thursday evening, March 31, the Guild of St. Barnabas for Nurses held its monthly service in the Chapel of the Episcopal Hospital. The chaplain, Rev. P. Sidney Irwin, conducted the service, assisted by Rev. Joseph Manuel, chaplain of the hospital, Rev. W. J. Weinman and Rev. J. O. McIlhenny. The address was made by Rev. Charles B. Dubell. Three new members were received. The choir was composed of forty student nurses, representing the Training School of the Northeastern Hospital. Student nurses of Episcopal Hospital represented a great number of the congregation, with many Guild members present. Following the services, in the auditorium of the Nurses' Home, a very interesting talk on the Passion Play of Oberammergau was given by Mrs. Lewis R. Dick, President of the New Century Club. She also showed beautiful photographs of some of the scenes and principal characters.

The annual Florence Nightingale Memorial Service was held Thursday evening, May 12, in Irvine Auditorium, on the campus of the University of Pennsylvania. A special chorus, composed of 300 Nurses, rendered the musical program.

The greatest pleasure I know is to do good by stealth and to have it found out by accident.—CHARLES LAMB.

THE WOMAN'S AID
to the
Convocation of Germantown
will hold a
GARDEN DAY
Tuesday, May 31
at home of
Mrs. Frank Miles Day
Allen Lane west of Wissahickon Avenue, Chestnut Hill
Proceeds for New Parish House of Trinity, Solebury
Arrows will guide you from Allen Lane Station of Pennsylvania Railroad.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold its
ANNUAL GARDEN PARTY AND FAIR
Thursday, June 2
From 2.30 to 8.00 P. M.
at "WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at Walnut Lane
For the benefit of
Needy Mission Churches within the Convocation

THE WOMAN'S AID
to the
Convocation of West Phila.
will hold its
ANNUAL GARDEN PARTY
Saturday, June 4
From 3 to 8 P. M.
at
John Edgar Thomson Foundation
4703 Kingsessing Ave.
Proceeds for Missionary Work of the Convocation

News From Young People's Fellowship

The Annual Convention of the Diocesan Young People's Fellowship was held at St. Paul's Church, Fifteenth and Porter streets, Monday, May 9, when the new Constitution was passed by a unanimous vote. This new Constitution provides for a more efficient co-operation between the Commission on Young People and the Diocesan Fellowship than was possible under the old one.

Miss Sally H. Phillips, Washington, D. C., Associate Secretary, National Council on Young People, and the Rev. Fritz Fleming, New York, were the speakers at the dinner.

A challenge to the youth of our Church and to the youth of the whole country was given by the two principal speakers at the Eighth Annual Convention of the Provincial Young People's Fellowship, held May 6, 7, and 8, at York, Pennsylvania.

Rev. Vincent Bennett, Fitchburg, Mass. (formerly connected with Holy Trinity, Phila.), in his address opening the Conference Saturday morning, stressed the importance of the young people of today recognizing their responsibility in the future, and in considering their course of action in remedying some of the existing evils that confront the world today.

Mr. Thomas Que Harrison, Associate Secretary, National Conference for Prevention of War, Washington, D. C., spoke on "International Peace and Understanding." He dealt chiefly on the part that youth plays in promoting better understanding among nations.

A Peace Pageant presented by the members of St. John's Church, York, preceded Mr. Harrison's address.

Group Conferences led by members of the Young People's Fellowships throughout the Province discussed the difficulties that have arisen in the Parochial Fellowships, and the findings of these conferences together with the findings of an Advisors' Conference led by the Rev. B. Janney Rudderow, Holy Trinity Memorial Chapel, Philadelphia, were given at a general meeting.

St. John's, York, Pa., the hosts of the Convention, supplied lodgings for all delegates, as well as providing for the banquet and ball on Saturday night in the Hotel Yorktown.

—

The Third Annual Young People's Church Service, in the Convocation of Germantown, was held at Zion Church, Logan, April 17. The Rev. John R. Hart, Jr., preached on "Sociability Plus." He made plain that sociability was just as much a part of our religion as going to church. It was put up to the Young People's Fellowships, he said, to encourage toleration, and to drive out the petty bickerings that hinder the growth and true development of Christianity.

More than 360 young people were present. The Lessons were read by Thomas Herrin, House of Prayer, Branchtown, and the Psalter was read by Raymond Dove, Chairman of the Convocation. The Rev. Charles Henry Long, Rector of the Church, conducted the service.

—

The Young People's Fellowships in the Convocation of South Philadelphia held a special church service for young people at Holy Trinity Memorial Chapel, April 3. This service was such a success that they are looking forward to holding another similar service some time in May. Special speakers will be provided and the service itself will be conducted by the members of the Fellowships.

The Convocation of Norristown held a dance and get-together on April 26. Everyone that attended enjoyed themselves thoroughly and was to feel that there is truth in the name of our organization. Norristown also plans to get a tennis club under way for the summer and any Fellowships that wish to challenge them can do so by getting in touch with the Chairman of the Convocation, Albert Mathers, from the Church of Our Saviour, Jenkintown.

—

The Young People's Fellowship of the Chapel of the Mediator, West Philadelphia, gave a side-splitting comedy, "Boomerang," by Winchell Smith and Victor Mapes, on April 8 and 9. The proceeds of the play went toward the Sunday School Lenten Offering.

—

North Philadelphia reports a most successful play and dance, given May 14, at St. Bartholomew's. This is the first social event that North Philadelphia has had, and an admirable play put everyone in such a good humor that the dance could not help but be a success.

DIOCESAN ALTAR GUILD

The Altar Guild of the Diocese will hold its spring Diocesan Meeting on Thursday, May 26, at the Churchwoman's Club, 134 South Twenty-second Street.

The meeting will begin, as usual, with Supper at 6 P. M. (35 cents)—closing with Evensong in St. James' Church at 7.45 P. M. Something of interest to Altar Guild workers will be presented after supper.

This meeting is open to all who are interested in Altar Guild work. The parish Altar Guilds, whether affiliated with the Altar Guild of the Diocese or not, are especially urged to come.

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CAMP BONSALL PROVIDES A "WEST POINT" FOR BOYS

In time of war, in time of depression, in our Church and in our Brotherhood the most important thing is "Leadership." In time of war men who trained at West Point to be leaders in defense of our country, step forth and become Generals whose leadership leads to victory.

Today in our Church and in our Brotherhood we need more Leaders. Of course there are good Leaders in our Church and Brotherhood, but there is always a place for one more trained Leader. Very often when I ask a rector, "Why not start a Brotherhood of St. Andrew Chapter at your Parish?" nine times out of ten his answer is "I have no one to lead a Chapter," or "I have a Leader but his time is taken up leading other organizations in the Church." When a rector admits a lack of leaders he admits he needs a Brotherhood Chapter in his parish to develop leaders among his boys.

This brings up the questions, "Where can a boy be trained for Leadership?" "Where can a boy learn about the Brotherhood and the work it is doing?" The answer is, "At Camp Bonsall," because Camp Bonsall is the "West Point" of the Brotherhood of St. Andrew. Here at Camp Bonsall boys are interested in Brotherhood Work and here trained Leaders train the boys to be Leaders. I know of a number of boys who after attending Camp Bonsall last summer went back to their parish and joined the Brotherhood Chapter because they saw the need and value of such an organization.

In several other cases I know of boys who attended Camp Bonsall years ago and now they are Directors of Brotherhood Chapters at their own church today. At this time other boys who attended Camp Bonsall are studying at schools or colleges for the ministry. And in a few years more some of the boys who attended Camp Bonsall will be rectors and Bishops in the ministry, the Leaders of our Church.

So here is the opportunity. Do not miss it. Make the effort and send your son or at least one boy from your Parish to Camp Bonsall during the summer of 1932. For further information apply to Charles Cain, Executive Secretary, Pennsylvania Diocesan Assembly Brotherhood of St. Andrew, 536 Penn avenue, Drexel Hill, Pa., or to the undersigned.

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Camp Business Manager,
820 S. Vogdes St., Philadelphia.

A wise man would rather preserve peace than gain a victory.—COLTON.

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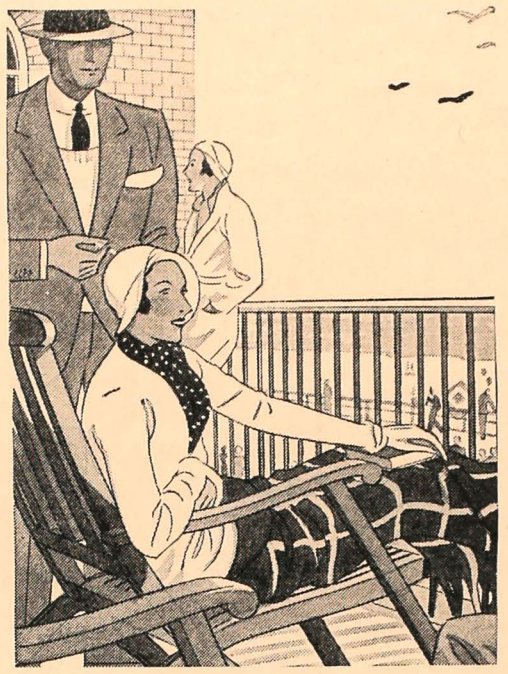

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I. W. MULREADY

WISSINOMING PARISH HAS A DOUBLE ANNIVERSARY

A double anniversary, the tenth of the parish incorporation and the tenth of the ordination to the priesthood of its rector, the Rev. John R. McGrory, was commemorated by the congregation of St. Bartholomew's Church, Comly and Dittman streets, Wissinoming, during the week April 17 to April 24, inclusive.

The commemoration began on Sunday, the 17th with a Choral Celebration of the Holy Communion and a historical sermon and in the evening a special Musical Program was rendered by the choir. Monday night was given to a "Father and Son" supper at which the speakers included Bishop Taitt, the Rev. John R. Hart, Jr., and Mr. J. Leonard Mason, of the University of Pennsylvania. The Women's Guild entertained on Tuesday night and on Wednesday night the young people gave a play.

On Thursday night a Union Service was held in the Parish House at which an address was made by the Rev. Homer Rinker of the Wissinoming Presbyterian Church. In addition to the congregation of St. Bartholomew's others participating represented the Methodist, Baptist and Presbyterian Churches of Wissinoming. Friday night was given to an "Evening of Music" by the choir and on Saturday night the Young People's Fellowship was the host.

The Rev. William M. Sharp, assistant at the Chapel of the Prince of Peace in South Philadelphia, was the preacher at the Sunday morning service on the closing day of the double anniversary and at the night service the Rev. Stanley V. Wilcox, rector of St. Paul's, Chester, and classmate of Mr. McGrory in his student days at the Divinity School, was the preacher.

Mr. McGrory received a Vestment Case, as an Anniversary gift, from the men of the parish.

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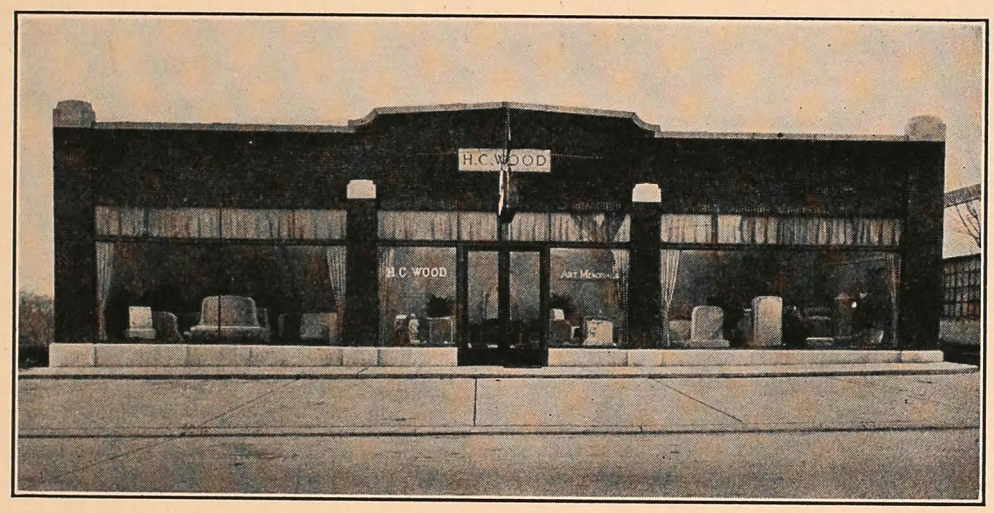

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. L. N. CALEY

The Diocese has sustained an exceptional loss in the death of Llewellyn Neville Caley. He was occupied at so many points in the diocesan life, and he discharged each task so admirably, that a single successor to all his activities will be hard to seek. Perhaps his chief interest was religious education. Twenty years ago he was a member of the Board which dealt with that subject, and he was in good part responsible for the creation of similar departments in our national and diocesan councils. He edited for many years the *Lesson Papers* and *Teachers' Helps* in the series so familiar to our Sunday Schools. He was prominent in Summer Schools in all parts of the East and South, his illustrated lectures on the Life of Christ and related topics were widely and favorably known. This feature of his life work will no doubt be the basis for his longest remembrance.

His mind was essentially practical. This was shown in his devoted labors in behalf of missions. As Dean of two Convocations he gave a vast amount of time and energy to this development of our missionary work. He was one of those men whom we describe as having a diocesan consciousness, and he was also one of the few who have a real joy in service. He was inevitably made chairman of all such committees as are concerned with getting things done, as for example the one on Dispatch of Business which has been so helpful in conducting the affairs of our Annual Convention. His efficiency and popularity twice led to his election as Deputy to the General Convention. All together he was conspicuously a most useful man, and we cannot fail to recall that he was also a very lovable one. We sincerely pay tribute to a fruitful career and an engaging personality. His naïve and simple faith was the source of his loyalty; and it was characteristic that he should have been engaged in the very duties he loved almost to the moment of his death. As was said of one of old, we sorrow that we shall see his kindly face no more. But we rejoice in the hope for him of that larger life, which will so completely satisfy his ardent spirit, and in which, as the Scripture saith, the servants of Christ shall serve him.

Ana Koester

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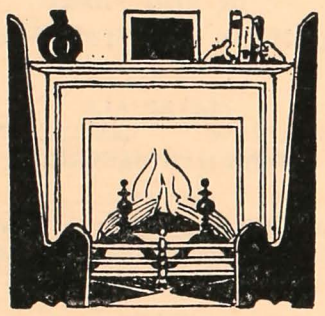

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To his bereaved family we render our affectionate sympathies and our fond regrets.

(Signed), CHARLES HENRY ARNDT,
GEORGE C. FOLEY,
J. O. MCILHENNY.

REV. FLOYD W. TOMKINS

The Executive Committee of the Brotherhood of Saint Andrew in the Diocese of Pennsylvania, in behalf of all members of the Brotherhood in the Diocese, records with sorrow, upon its minutes, the passing to a higher service (and therefore his separation from us in bodily form) of the Reverend Floyd Williams Tomkins, D.D., Rector of the Church of the Holy Trinity in Philadelphia, and of the Brotherhood Chapter in that Parish.

Since the days of his early manhood and of his first work in the sacred ministry of the Church, Dr. Tomkins has ever been one of the strongest and most courageous exponents of the Brotherhood, and has always maintained his active membership and interest therein. Much of the strength of the Order, nationally speaking, as well as in his own parish Church, has been the result of his fearless and unflagging interest in its work and welfare. . . .

In recording our sorrow that we are for a time to be separated from Dr. Tomkins in our earthly ministry as laymen, and our joy and thanksgiving that he is still working with our Brotherhood and inspiring us to higher ideals and a nobler service, we spread this minute upon the records of the Assembly, and direct that a copy be sent to the family of Dr. Tomkins and to the National Headquarters of the Brotherhood.

PERCIVAL H. GRANGER, *President.*
ALBERT E. HURST, *Secretary.*
Philadelphia, April 21, 1932.

We, the Executive Board of the Pennsylvania Branch of the Woman's Auxiliary, wish to place on record our deep sense of loss in the death of the Rev. Floyd W. Tomkins, D.D.

Ever since the Church House has adjoined Holy Trinity Church there has been a very close relationship between the rector of that Church and the Woman's Auxiliary of the Diocese.

We remember with gratitude the generous hospitality Dr. Tomkins always extended to us both in the use of his Parish House and Church and in the interest he took in all our doings. We especially wish to acknowledge our appreciation of the welcome spirit in which Dr. Tomkins presided at our large meetings and the gracious introductions he always gave of the special speakers chosen by us. We also wish to bear testimony to Dr. Tomkins' leadership

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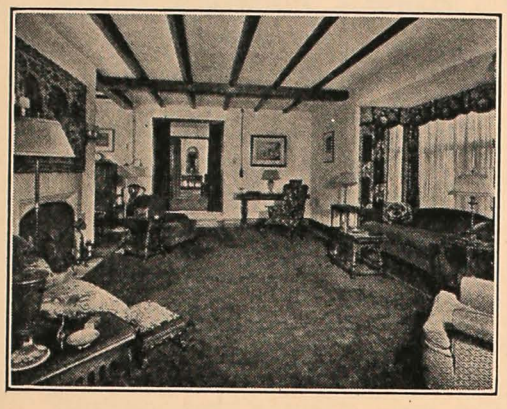

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in the Church; he has shown us the way of Christian fellowship with those outside our own communion.

His words and his life brought Christ nearer. "They that turn many to righteousness shall shine as the stars for ever and ever."

SAMUEL MOORE CURWEN

Rector's Warden of St. Mary's, Ardmore, 1919-1932

A parish church becomes through the years a custodian of the precious memories of true-hearted men and women. With the passing into Life Eternal of SAMUEL MOORE CURWEN, on March 29, 1932, St. Mary's adds the golden memory of another of her faithful communicants, whose generous giving of himself and his means has meant so much in the development of the Church's usefulness in the community during the years of his service as Rector's Warden.

Not only in the church, but in the world of philanthropy, business and finance, his stability, steadfastness, simplicity and deep-rootedness won for our brother a position of great influence. The large company of representative citizens in the congregation on the day of his funeral bore eloquent testimony not only to the character of the man, but also to the opinions which his fellows had of him.

Stability sums up in a single word the impression made by his character. There was stability in the background of his life, in his towering figure, in his friendships. He was firmly rooted in the soil of this community, where he lived broadly and deeply.

Let it be our task to carry on in the parish the great work he loved, that St. Mary's may ever remain aglow with her loving and continual service to men in the Name of Christ.

JOHN LEWIS EVANS,
BENJAMIN H. LUDLOW,
PARKER S. WILLIAMS,
LOUIS W. PITT, *Rector.*

April 4, 1932.

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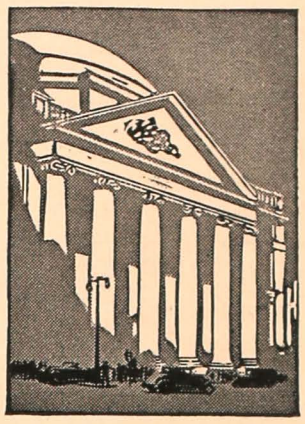

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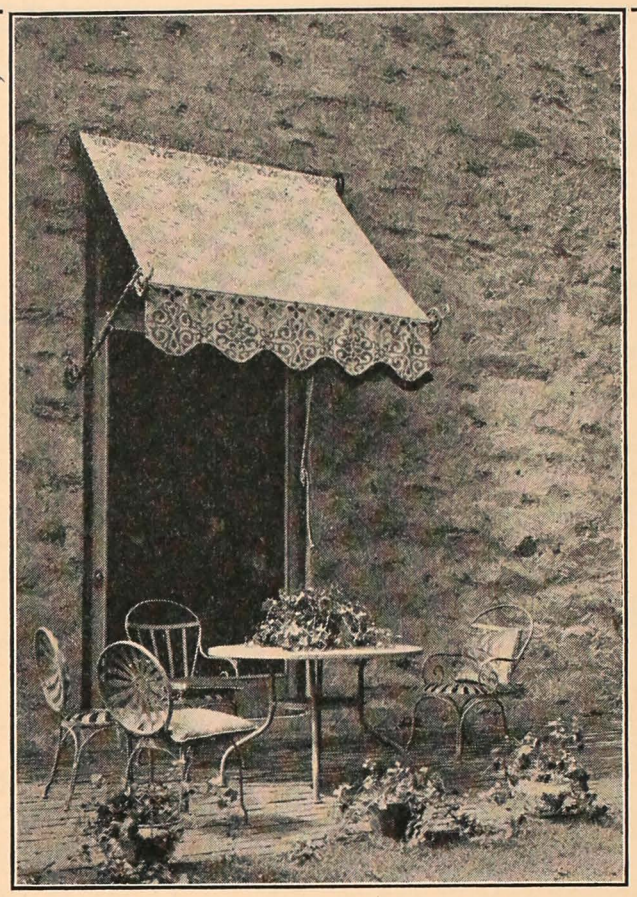

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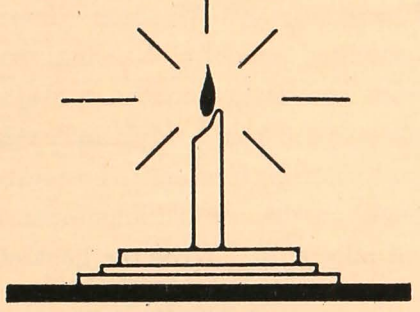

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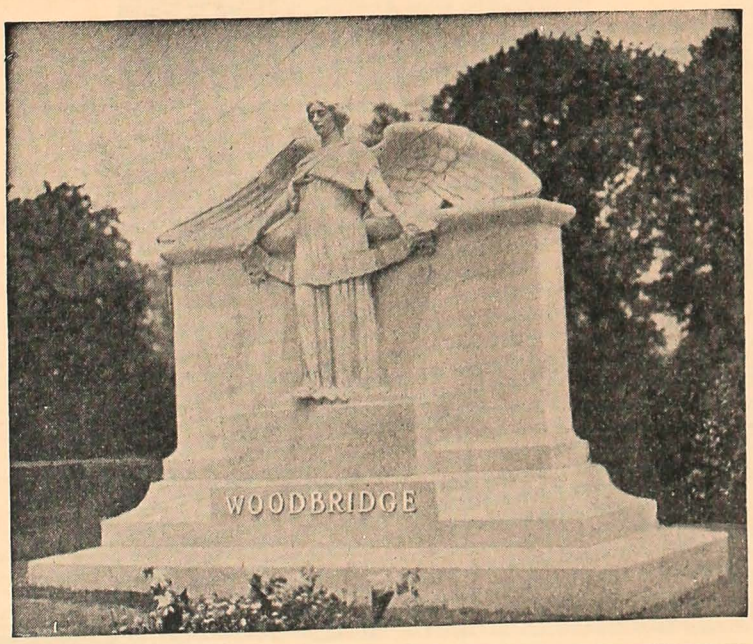

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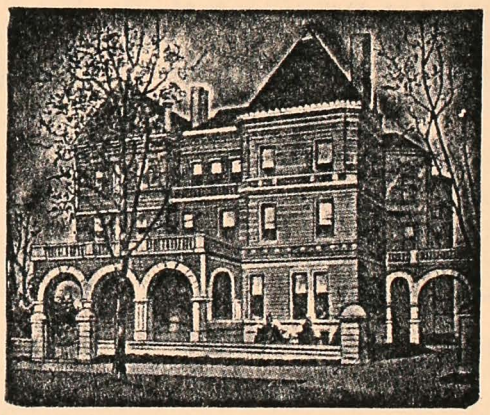

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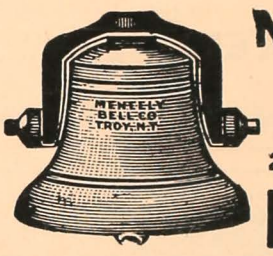

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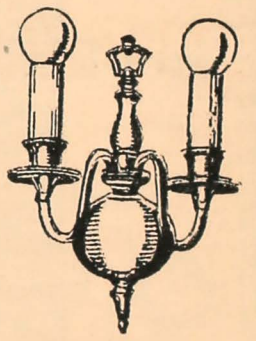

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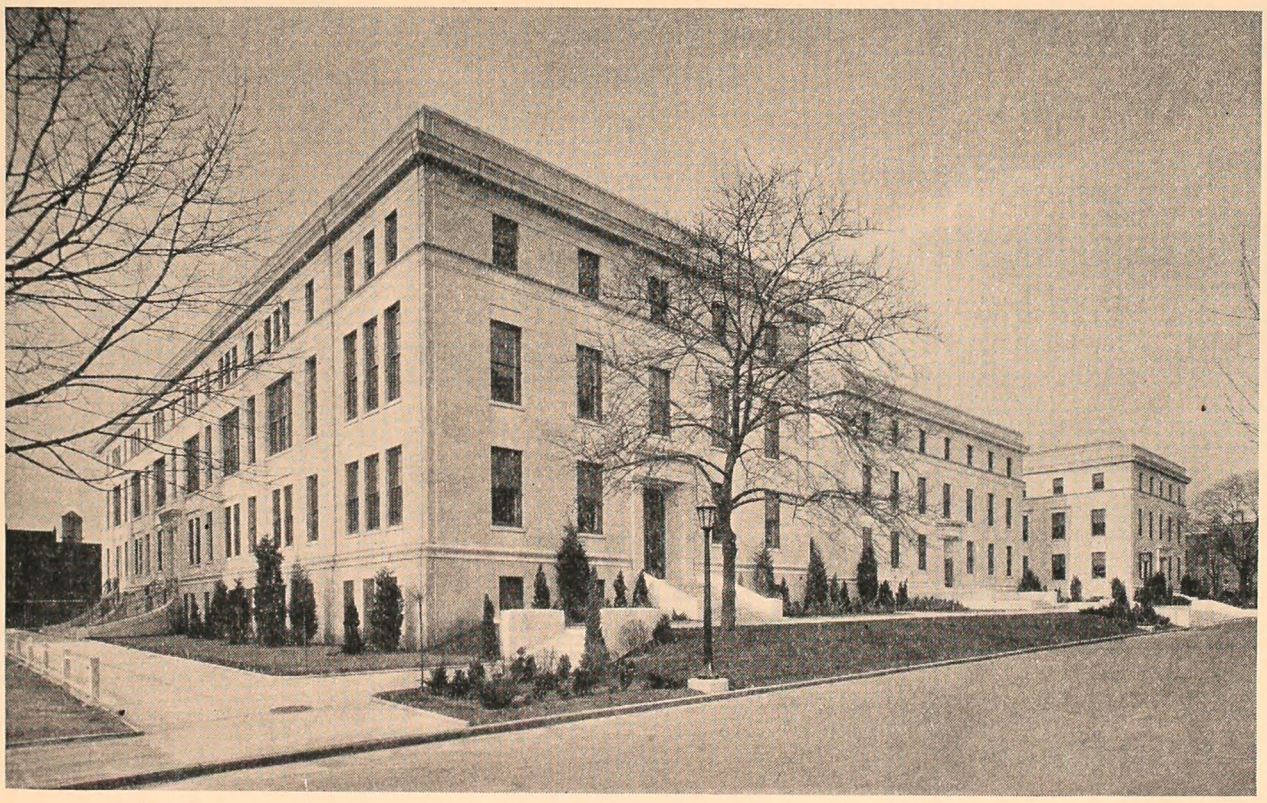

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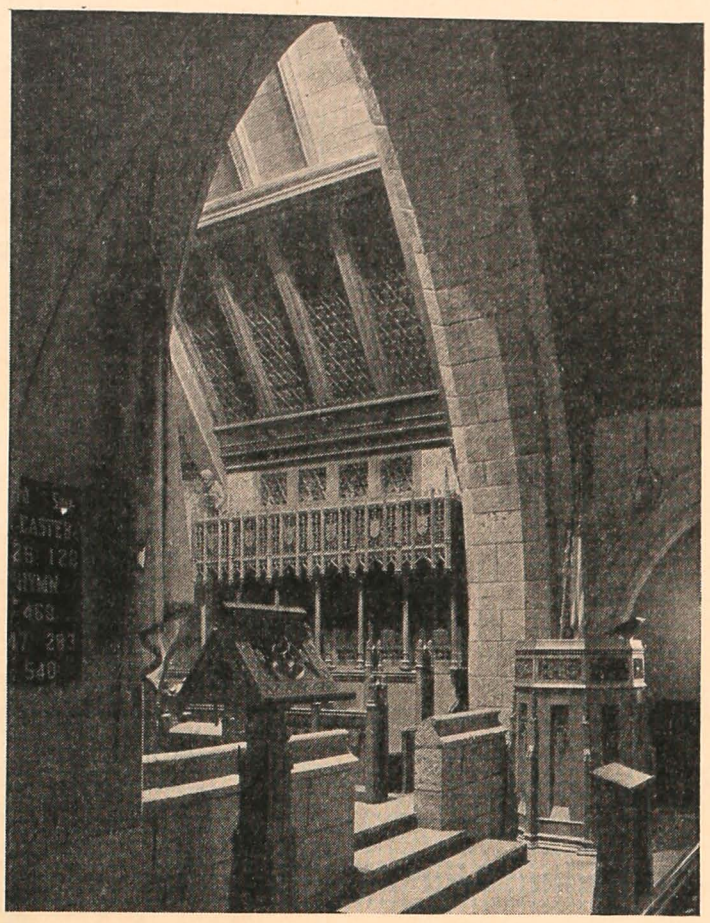

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